DIRECTIONS AND HELPS

FOR THE THIRD YEAR CONFERENCE COURSE FOR TRAVELING PREACHERS

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DIRECTIONS AND HELPS

FOR THE THIRD YEAR

ISSUED BY THE GENERAL CONFERENCE
COMMISSION ON COURSES OF STUDY

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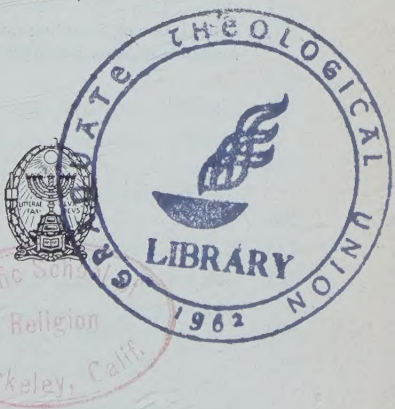

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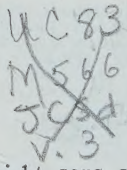

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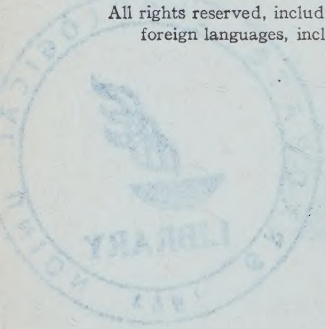

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FOREWORD

(To be read by each student before beginning the work of the year)

Not so many years ago the Conference Course of Study meant to most students and examiners simply a series of examinations which a man had to pass in order to get into the Methodist ministry. In 1916 the General Conference established a Commission on Courses of Study, to whom were intrusted all matters connected with the training of our ministers outside our colleges and seminaries. The task of this Commission is not simply to select the books for the Course, but to make the Course of Study a real educational institution.

The *Directions and Helps* are the most important item in the plans by which the Commission is seeking to perform this task. One volume goes with each year of the Course and with the studies for admission. The title describes the purpose of this volume. It is not to add unnecessary burdens, but to direct the student in his work and to help him do it to the best advantage.

The following suggestions are important as to the use of this volume: First, read carefully the General Suggestions for Students. Secondly, turn to the Homiletical Directions and Suggestions, the last pamph-

let in each of the volumes except that for Admission on Trial. This pamphlet should be used in connection with the study of each volume of the year. Thirdly, note carefully the "Required Written Work" prescribed in connection with each volume.

The Commission extends to you its greetings and its heartiest good wishes as you begin the work of the year. It realizes that the loyal and industrious cooperation of the student alone can make its plans successful. It is grateful for the many words of appreciation that have come to it from students in the Course during these last years. It is desirous of helping the student in any possible way. Communications may be sent at any time to the Educational Director of the Commission, Dr. Allan MacRossie, 150 Fifth Avenue, New York City.

GENERAL SUGGESTIONS FOR STUDENTS

A Word to Students and Examiners

The *Directions and Helps,* of which this pamphlet is a part, are an essential portion of the Conference Course; their reading is required and the tasks assigned in them are obligatory. This first pamphlet is to be read by all examiners. In addition, examiners will need to read the pamphlets pertaining to the books in which they examine and to the collateral work of which they have charge. They should note carefully the written work required, and should mark upon this separately. In the books upon which the student is examined, the grade given on the written work is averaged with the grade given on the examination, and the final mark of the student is thus determined.

This work is prepared with the thought that the large majority of students taking this course will at the time be pastors in charge of churches. The required written work assumes this in some cases, as for example, where the student is required to report as to conditions on his charge or as to sermons preached to his congregation. In the case of those who are taking

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this Course and are not in pastoral work at the time, the Board of Examiners is authorized to substitute other assignments of written work for that referred to above which presupposes a pastoral relation. It must be clearly understood by examiners that this refers only to a few subjects, and even in these subjects the substitutes will be necessary for only a part of the work.

The student should read this pamphlet before beginning his work. It forms a part of the *Directions and Helps* for each year of the Course.

The Purpose of the Course

The purpose of the Conference Course of Study has often been misunderstood. It is not a series of examinations which the church sets before its young men as a test of their fitness for the ministry. True, it serves as such a test, but its real purpose is as a school of training.

The Need of Training

Never was the church more in need of trained leadership. Our itinerant fathers were summoned, many of them, to endure great hardships in their work. Their problems, however, were simpler than ours to-day. The task of the minister was never harder than to-day; the opportunity of the ministry was never greater. For these harder tasks and larger opportunities we must make fitting preparation. Take an illustration. Here is the task of religious education, the question of the Sunday

school, the winning of the young for Christ and their training in the Christian life. The church is beginning to wake up to the greatness of this opportunity. It is just beginning to get ready to do this work and it is finding out how much is demanded. Great minds are asking: How shall the Sunday school be organized? What kind of helps shall we use? How shall the child be kept in the Christian life and in the church? But the work of all these men counts for little if its fruit is not brought into the life of the local church. The pastor is the man that must bring it there, and he cannot lead in this work unless he be trained. Take the matter of the teaching of Christian truth. On the one hand are all manner of movements, from Christian Science on, which are turning the people this way and that. On the other hand is the fact that a strong religious life is closely related to a knowledge of truth. Here again the summons comes to the pastor: "Thou therefore that teachest another, teachest thou not thyself?" The need of training is just as urgent when we think of the minister as a leader in community service and a director of the working forces of the church.

The church has formally declared that its standard of training for its ministers is a full college and seminary Course (Discipline, ¶ 617, § 1). The Commission on Courses of Study urges the desirability of such a preparation upon all candidates for the ministry, and asks every man applying

for admission to Conference or now in the Course to consider seriously whether he cannot take further training in college or seminary. When a student finds that it is impossible for him to take his training in the schools, then the obligation rests upon him to take the best available substitute. The General Conference has provided this in the Course of Study and the law of the church prescribes this. No Board of Examiners and no Annual Conference has the right to excuse such a man from this Course. The first duty of the man joining Conference is in relation to this Course. That is not only the requirement of the Discipline but his highest duty to himself and to the church; his most important task in the first four years is to get ready for the forty years of ministry that lie beyond.

The Character of the Course

The character of the Course of Study is determined by the conditions under which it is taken, and in particular by three facts: the students are men who have not had a full training in the schools, they must work without the help of teachers or the inspiration of the class room, and practically all are at the same time engaged in pastoral work. These conditions have been kept in mind in shaping the new Course, alike in the choice of books and in the preparation of the *Directions and Helps*.

As regards the choice of books, the effort has been made to secure as far as possible those that are clear, simple, and untechni-

cal. This can be done, however, only in part. In the first place, such books are not always available in a given subject. In the second place, the subjects which a minister should study are such as to involve some hard thinking and some technical material. It is the same here as with the man who studies law or medicine.

The *Directions and Helps* have been prepared to supply in some measure the help which the teacher affords in a class room. By question and suggestion they seek to make plain the meaning of each Course and how it should be studied. At the same time the effort is made to relate each study to the actual work of the pastorate in which the student is engaged.

The Arrangement

It will pay the student before beginning the Course to note the general plan which has been followed in its arrangement. There are four broad fields of theological study:

1. Biblical, including Old Testament, New Testament, and works on the Bible as a whole.

2. Historical, including general church history, biography, and Methodist history.

3. Doctrinal, including philosophy of religion and Christian doctrine.

4. Practical, including (1) homiletics and pastoral studies, (2) the Sunday school and religious education in general, (3) missions, with comparative religion, and (4) social service.

The Commission on Courses of Study has tried to simplify the Course and to make it progressive in its order. It has tried (1) not to have too many subjects in one year; (2) to have a course in Bible study each year; (3) to make the collateral study bear as far as possible upon the main subjects for the year; (4) to have each year one of the four practical branches noted above.

Required Written Work

The most important new feature in the Course of Study is the requirement of written work as assigned in the *Directions and Helps*. It may seem to the student at first that this is quite an increase in the demand made upon him. A little consideration will show that this arrangement not merely makes the Course more profitable to the student but is of advantage in other ways. In the first place, this written work is not so much an added task as it is a method of study. There can be no real learning without self-expression. The student who does not have the opportunity for class-room recitation and discussion finds the occasion for such expression in this written work. In the second place, the student receives credit for this just as he does for his examination. An examination is not always a fair test of a man's work. In this written work done at home he has a fair chance to do his best. The student should note that this work is absolutely required, and that examining boards may

fix the time at which it should be handed in. The written work on the collateral books is just as obligatory; though no examination is required, the work will be marked and the grade recorded.

How to Prepare the Written Work

Certain general suggestions apply to all this written work.

1. Prepare it as you go along, and do not try to bring it all up at one time after you have finished the study of the book.

2. Be careful about the use of English, as examiners will take this into account. There should be correct spelling, punctuation, and sentence formation. See that the thought is expressed clearly.

3. Take special pains in the arrangement of material. Let it be logical and orderly. Have the thought well arranged and outlined before you set it down.

4. When you reproduce the argument of a chapter or use the materials given in a book, use your own language. Do not simply copy sentences or phrases that you have picked out. Think it through, make it your own, then set it forth in your own words.

5. The required written work must be put into shape so that it can be handed or mailed to the examiner. For this purpose use a good paper, but not one that is too heavy if it is to be sent by mail. A loose-leaf note book is excellent. The leaves can be removed when sent to the examiner and permanently preserved in the binder

upon their return. Such a note book can be secured from the Book Concern. Carefully examine the work returned and note corrections and suggestions made by the examiner.

Suggested Questions and Exercises

In many of the *Directions* lists of questions are given under each chapter. These are intended to aid the student in his preparation and to enable him to test his knowledge. It is an excellent plan to keep a note book and write out the answers to these questions for your own use. Such writing will clarify your thought and will fix your knowledge. To study with pencil in hand and to write constantly is a habit of great value. In some cases written work is suggested beyond that which is required to be handed in. Write this in your note book. Record in the same your own thoughts, ideas that seem of special value, material gathered from other sources on the subject studied, etc.

As to Buying Books

A workman should have good tools, and it will pay him to buy and keep his tools instead of borrowing them. The books in the Course have been chosen with great care with reference to their real value to the preacher. They are books that should be owned. The book that you have carefully read or studied is the one that is of most value. You will not be able to recall at a given moment all that is in it, but you

know that it is there and you know how to get at it quickly. Keep it for reference; it is a valuable tool. Go back to such books six months after you have finished studying them, or a year afterward. An hour given to the review of a book at such a time may be worth as much as ten hours in the original study. Further, books that are owned can be marked, and marking a book is one good way of study.

There are certain books that you will need outside of those in the Course. First comes a good Bible. Buy a copy of the American Standard Revised Version. Get a copy that has the marginal references, which are of special value in this edition.

Next get a good dictionary. Funk & Wagnalls' *Standard Dictionary* or the *New International* can be recommended. Get the unabridged edition if possible. Then acquire an intelligent dictionary habit. It is of especial value to the preacher, for the English language is the tool that he must constantly use. To learn a language is a life task, to use it with exactness, clearness, and force is the mark of an educated man, and perhaps the largest single element in his effective training. (Palmer, *Self-Cultivation in English,* published at 10 cents in paper and 35 cents in cloth, is worth many times the price.) Never pass by a word of whose meaning you are not sure. Do not be satisfied with a general impression. Test yourself and see if you can give the meaning clearly and precisely. You should welcome every new word in

your reading as an opportunity to enlarge your knowledge and increase your vocabulary. Note the different definitions and the derivation of the word. Words often have most interesting histories.

A good concordance should also be secured to go with your Bible. The best is now Hazard's *Complete Concordance to the American Standard Bible.* If you still use the old version, buy Strong's *Concordance.*

Throughout the Course suggestions are made as to books for additional reading. Buy at least a few of these each year, and plan to buy more after finishing the Course. Books are not a luxury for the minister, but a necessity. He must, however, be careful in choosing them. Choose tools, but not crutches. Many books are crutches. Their use weakens the minister instead of developing him. Such are collections of illustrations and sermon outlines, the books of certain popular writers from which some men "crib" their sermons and illustrations, and all those collections of sermons and sermon materials which aim to relieve the minister as much as possible of thought and toil in pulpit preparation. The *Directions and Helps* give frequent reference to books. These references by experts should be carefully noted. The ably conducted "Reading Course" in the *Methodist Review* gives excellent suggestions as to new books. Questions as to books may be sent to "Reading Course," *Methodist Review,* 150 Fifth Ave-

nue, New York, or to any of our theological schools.

Certain special lists are also given in the various volumes of *Directions and Helps*, and three of these in particular should be carefully noted. One is supplied for the general field of New Testament study in connection with the New Testament History in the first year. A second covers the Old Testament field in connection with the Helps in Hastings' *Bible Dictionary* in the second year. The third list, on systematic theology, is given with Sheldon in the fourth year. Other lists supply references for religious education (second year), homiletics, evangelism (both in the first year), and so forth. In addition, the student should note the references given by authors themselves in the texts, as, for example, in Soper's *Religions of Mankind*. The Conference Course is just the beginning of your study. These lists will help you in pursuing your further studies and in the important matter of selecting your library, which is as necessary to the preacher as tools are to the mechanic.

Note especially the lists of New Testament and Old Testament commentaries given in the first and second years. They will give you guidance of special value in buying the commentaries which you must have. Ordinarily commentaries are best purchased in single volumes rather than by sets. Recently there have been issued, however, two one-volume commentaries

covering the Bible as a whole which can be recommended to the student. That by Dummelow is somewhat more popular and more conservative. It is somewhat fuller in comment and exposition and so of more direct value to the preacher. The volume edited by Peake is the more recent. Some sixty of the ablest English scholars have collaborated in producing this. Its general articles on the Bible and its special articles on the individual books of the Bible are of great value. These books are both very reasonably priced, especially considering their size.

Concerning Periodicals

Periodicals form an important part of the minister's reading and at no point is it easier to make mistakes. It is easy to spend too much time on periodicals, especially on the daily paper, and not have enough left for the solid study of good books. There is a temptation to subscribe to the more popular periodicals of wide circulation, whose level intellectually or otherwise may not be of the highest. Here is a bulky popular weekly, mostly filled with fiction, clean enough but not of the highest order; such a journal may be harmful to a minister simply because it takes the time that should go elsewhere. Here is a monthly, almost as widely circulated, specializing in stories of "successful" men and how they "put it over." Better material than this should occupy the preacher. No country in the world

produces so many papers and magazines as this country, and it is not easy to choose. The purpose of the following paragraphs is not to prescribe just what should be read and what not, but simply to give suggestions in the different fields, naming only a few journals for illustration. This is done because of requests that have come from chairmen of Boards of Examiners.

The publications of your own church will naturally come first. The increasing value of the *Advocates* makes it a pleasure to emphasize them. You cannot afford to do without the *Methodist Review,* which represents the best thought of the church on most important matters. *The Epworth Herald* has its own special place. *The Methodist Year Book* is indispensable to the preacher who really wants to know his church and is a mine of most interesting information. The Sunday school publications of the church, such as the *Sunday School Journal,* are more than helps for teachers, and deserve careful reading. Among religious journals of a nondenominational character may be mentioned *The Christian Century* and *The Christian Work and Evangelist.*

As to current news, watch the time that you spend on daily papers. Learn to select what is valuable, to read carefully the occasional important item or article, and to pass quickly over the rest. Some journals try to bring together the important current matters of interest for the reader from many sources. *Time* is a new weekly that

summarizes news in all fields. The *Literary Digest* collects opinions and reprints articles from current periodicals. Monthly journals like the *Review of Reviews, Current Opinion* and *World's Work* have the same aim.

The weekly journals of opinion form another class. They aim to summarize important events, to interpret the world's happenings, and to bring articles of interest. There are many of these from which to choose, some more conservative like the *Outlook* and the *Independent,* liberal journals like the *New Republic,* or those more advanced like the *Nation,* with popular weeklies like *Collier's. The Living Age* is a weekly that aims to keep the reader informed especially on foreign life and thought by reprinting carefully selected articles from all lands. The weekly edition of the *Manchester Guardian* of England is a valuable help in the same direction.

At least one good monthly journal should come to the minister's table for himself and his family. The *Atlantic Monthly,* the *Century, Harper's* and *Scribner's* are good illustrations. One should look here for good literature, including fiction, for the serious discussion of important questions in all fields, and in general for reading that will minister to broad culture. The *Atlantic Monthly* contains many articles of special value to the minister and the *Century* has become notable for its interpretation of social matters from the distinctly Christian point of view.

There remain to be considered journals that are of value in special fields. In the field of theology we have already mentioned the *Methodist Review.* To this may be added the ably edited *Methodist Quarterly Review* of the Church, South, and, as representative journals outside the Methodist Church, on the more conservative side the *Bibliotheca Sacra* and on the more liberal side the *Journal of Religion.* The *Expository Times* is a very valuable English publication that covers a wide field. *Religious Education* is a journal devoted to this field and the organ of the Religious Education Association. Excellent help in connection with social questions and the social application of Christianity is to be found in the following: *The Survey* (of which the special monthly magazine issue is the *Survey Graphic,* which can be had separately), the *Information Service,* published weekly by the Federal Council of Churches (105 East Twenty-second Street, New York), and the *Social Service Bulletin,* published by the Methodist Federation for Social Service at 150 Fifth Avenue, New York.

The Question of Time

Arnold Bennett, the English novelist, has written a clever little book on *How to Live on Twenty-four Hours a Day.* It takes up the problem common to many of us: How shall I find the time? How shall I find time for this Course of Study in connection

with sermon preparation every week and pastoral visitation? Let it be answered at once, You have all the time that any one else has. Here is the pastor of a big city church. He must preach two sermons a week, and he does not dare to slight his preparation. He has the pastoral visiting that belongs to a large parish. Some of his duties, such as the conduct of funerals, take just so much time, and leave him actually less time for study and ordinary visiting than the pastor in the small church has. And yet the average preacher in such a church usually does more actual work in his study and more general reading than the pastor of the small charge who has more leisure.

The first problem is to find out what we actually do with our time. The trouble is that we waste time. We plan carefully how to live on a thousand dollars a year, but we give little attention to the greater question, how to live on twenty-four hours a day. If you really care to become an efficient minister and to prepare for the highest service of which you are capable, you must resolutely face this problem. Begin with a study of your own habits. For one week, without changing your ordinary habits, keep an accurate record of how you spend every moment of time. When did you arise? How long did you give to bath and dressing, to morning devotions, to breakfast? When did you get into your study, and how much time did you spend in actual work? Be honest and record how

much time you spent in getting ready to work, in glancing through the daily, the Advocate news columns, or some popular magazine. Record your afternoon in the same way. How much time did you actually spend in calling? At how many places did you spend a half hour when your real business as a pastor could have been done in fifteen minutes? If you make the record honestly you are likely to be astonished at the amount of waste time, and the relatively brief time that you gave to the real work of the day. The efficient minister must face this question of the use of time, and if he does not settle it in the first years he will fail when the larger opportunity comes.

First, make a schedule of work for yourself. No, you will not be able to live up to it, that is, not perfectly; but it will be a daily goal and a daily standard by which to measure. First set the time at which you ought to get to work in the morning, and the number of hours that you should spend in your study five days in the week. (Remember, you need your Sabbath, or rest day, as well as your people do, and yours will not be on Sunday.) Hold that forenoon period sacred for study. Not all reading is study; use that time for study. Let your people know what you use that time for; they will respect it, especially if you show that you have really used it. And get to your study early. The most precious time is the early hours, and it is the time most easily wasted. Be just as careful in

the use of your time in parish work. It is not enough to be busy. There is no virtue in the mere fact of putting in long hours. What are you doing with the time? In a pastoral call of fifteen minutes there is time to question, to comfort, to cheer, to pray. Even ten minutes thus spent is better than an hour of gossip misnamed pastoral visitation. Do not waste time running around on trifling errands. Do not try to do everything yourself.

Personal Efficiency

Back of this matter of the efficient use of time lies the general question of personal efficiency. A clear brain, a trained will, a healthy body, and right habits both of mind and body are conditions of success for the minister as for other skilled workers. Indeed, when we consider the greatness of our task, is not the obligation to be at our very best even greater with us as ministers? Do not cultivate the "gently complaining" attitude, or try to win sympathy or a reputation for mild martyrdom in that manner. It is our business to love God with all our mind and all our strength, as well as with heart and soul. That means a brain and a body at their highest efficiency.

Good intentions, however, are not enough here. What is needed is a knowledge of the problem which will enable a man to use right methods of life and work and to acquire right habits. Fortunately this matter has been treated in a number of excel-

lent volumes. Some of these the student should by all means secure. Among the best are the following:

Gulick, *Mind and Work.*
Gulick, *The Efficient Life.*
Payot, *Education of the Will.*
Oppenheim, *Mental Growth and Control.*
Bennett, *Mental Efficiency.*
Bennett, *How to Live on Twenty-four Hours a Day.*
King, *Rational Living.*
Seashore, *Psychology in Everyday Life.*
Fisher and Fisk, *How to Live.*
Adams, *Making the Most of One's Mind.*
Jackson, *Outwitting Our Nerves.*

These works are both scientific and practical. They will not only aid the preacher in reaching his own maximum of efficiency, but they are rich in material which the minister can use as preacher and pastor, especially in relation to his young people. The books of Gulick are more popular and practical. That of Oppenheim is somewhat more thorough scientifically. King's is concerned somewhat more with the ethical problems. *How to Live* has to do with physical health, as does *Outwitting Our Nerves.*

The Efficient Body

There have been times when men thought of the body simply as something that belonged to earth and so was evil, to be mortified and scourged and kept under. That

view was as unchristian as to think that the goal of men lay in the pleasure that came through the body. The body is the temple of God's Spirit, we must keep it pure; the body is the instrument for the spirit of man in the service of God, we must keep it strong and fit. It is not enough for the minister to have the right spirit and the trained mind, he should have the strong and healthy body as well: and this to a large degree depends upon us. Some of the most useful men in the church and the nation have started with the handicap of a weak body, have overcome it by thought and earnest effort, and so have lived lives of notable achievement. James M. Buckley was such a man. Theodore Roosevelt was another. "Theodore, you have the brains," said the latter's father to him as a boy, "but brains are of comparatively little use without the body. You have got to make your body; it's dull, hard work, but you can do it." And do it he did with a training that never once ceased throughout his busy life.

The problem of health is especially important for the minister. Much of his work is sedentary. He is burdened with duties that call him every hour. It seems a lack of devotion to turn from them to exercise or play. And yet he above all men should keep himself fit for his task. And it is not simply a problem for the man who is physically below par. There is a special danger for men who start life with a fine physical endowment, the college ath-

lete, or the man who comes from the farm. Such a man often relies upon his unusual physical equipment, neglects physical exercise, and works beyond measure. This is the man who often breaks down between thirty and forty, the time when he ought to be at his best, giving as his excuse the demands of his work. It is significant that Theodore Roosevelt did not give up his physical exercise when he became President. He was then a notable example of physical strength and endurance, and he was in an office that brought incessant demands of greatest importance, but he insisted upon two hours of exercise every day, usually tennis or riding or cross-country tramping.

Outdoor exercise is unquestionably of the greatest value. It is not, however, always possible to take this regularly. There is a decided value, therefore, in a good system of free exercises which a man can take regularly each day indoors, which will take but little time, and which will supplement the outdoor recreation. A system like this was one of the means that Dr. Buckley employed to maintain his health and vigor, and was commended by him to others.

A System of Exercise

The best system known to the writer is the one devised during the war by Walter Camp, a business man himself, but well known in the field of athletics and during the war chairman of the athletic department

of the United States Navy Commission on Training Camp Activities. These exercises have been tested out since that time by scores of thousands. They are very simple and can be carried out in ten minutes time, but they are scientifically planned to give exercise to those muscles that are most vital to our health, namely, those that have to do with the lungs and heart and the organs concerned in digestion. Of those who read these lines only a fraction will undertake these exercises and the larger part of these will give them up in a little while. Not many men have the energy and determination to carry out a plan like this, and it will take a couple of months of steady use to show their full value. But the man who really cares to be his best in order to do his best will try the plan. Regularity is most important; do not omit a single morning. Mr. Camp calls these exercises The Daily Dozen. They are reproduced here by his special permission.

The system consists of twelve exercises. Each exercise starts from the position of attention: heels together, feet turned out at an angle of sixty degrees to each other; body erect on hips, and inclined a little forward; shoulders square and even; arms hanging naturally. Each movement should be slow and measured; guard against a tendency to hurry or to be careless. The three preliminary exercises are very simple: First, raise the arms to a horizontal position, then straight above the head: slowly lower them again. Second, raise

the arms and, forcing the elbows back, place the hands on the hips; then lower them to the sides. Third, raise the arms once more and, again forcing back the elbows, touch the finger tips at the back of the neck. Repeat each of these movements several times.

Proceed with the other nine exercises as follows:

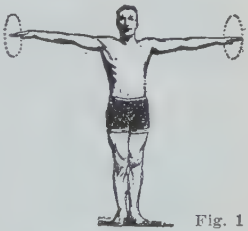

Fig. 1

First Exercise: Raise arms sideways to horizontal position; turn the palms upward and force the arms back as far as possible; while in this position, count slowly from one to ten, and at each count describe a complete circle about 12 inches in diameter, the arms remaining stiff, and pivoting from the shoulders. Then reverse the direction of the circle, and do another ten of them. See Fig. 1.

Fig. 2

Second Exercise: Raise arms as before to horizontal. Then, while taking a deep breath, raise the arms to an angle of forty-five degrees, and also raise the heels until you are resting on the balls of the feet. Then, while you slowly let out the breath,

come back to the original position, feet flat on the floor, arms horizontal. Be careful not to raise the arms more than forty-five degrees, or return them to below horizontal. Do this ten times. See Fig. 2.

Fig. 3

THIRD EXERCISE: Raise arms as before to horizontal. Place hands behind the neck, index fingers touching, elbows forced back. While in this position, bend the body slowly forward from the waist as far as possible. Return to upright position, and bend backward. Do not make these movements jerky and do not hurry through them. Repeat the whole movement, bending forward, then straightening up, then bending backward, five times. See Fig. 3.

Fig. 4

FOURTH EXERCISE: Raise arms as before to horizontal. Turn the left palm upward; then raise the left arm and lower the right, until the right is down close to the side, and the left is straight up overhead. Then slowly bend the body sideways from the waist, the right arm slipping down the right leg to or below the knee, and the left arm bending in half a circle downward over the head, until the fingers touch the right ear. Return to original position, and go down the other way, the left arm slipping along the left leg, the right arm bending downward in half a circle over the left ear. Do this five times. See Fig. 4.

Fig. 5

FIFTH EXERCISE: (A) Raise arms as before to horizontal. Move the left foot twelve inches from the right. Slowly bend the fists and lower arms downward from the elbows. Then curl the fists upward into the armpits, bending the head backward meanwhile until you look upward at the ceiling. Take a deep breath as you bend the head back and let it out as you come back to the original position, head erect, arms at horizontal. See Fig. 5.

Fig. 6

(B) Then, without resting, extend the arms straight forward from the shoulders, palms down; let the arms begin to fall and the body to bend forward from the waist, head up, eyes to the front, until the body has reached the limit of motion, and the arms have passed the sides and been forced back and up as far as possible. A deep breath should be taken as you go down and exhaled as you straighten up. Do the whole exercise (A and B) five times. See Fig. 6.

Fig. 7

SIXTH EXERCISE: Move the right foot until the heels are about 12 inches apart. Raise the arms to horizontal. Bend the knees and, with the

weight on the toes, lower the body almost to the heels, keeping the trunk as nearly erect as possible. Do this ten times. See Fig. 7.

Fig. 8

SEVENTH EXERCISE: Raise arms as before to horizontal. Stretch the arms straight above the head, fingers interlocked, arms touching ears. Then with the fingers still interlocked describe a complete circle about 24 inches in diameter, the body bending only at the waist. Do this five times. Then repeat the movement five times, but in the opposite direction. Go through the entire movement slowly, and steadily, bending the body in its rotation as far as possible from the hips. See Fig. 8.

Fig. 9

EIGHTH EXERCISE: (A) Move the right foot until the heels are 12 inches apart. Raise arms to horizontal and turn the body to the left from the hips, the arms remaining horizontal until the face is to the left, the right arm pointing straight forward, and the left arm straight backward. See Fig. 9.

(B) While in this position, bend the body from the waist, so that the right arm goes down until the right fingers touch the floor midway between the feet, and the left arm goes up. The right knee must be

slightly bent to accomplish this. Reverse the movement, moving the left foot until the heels are 12 inches apart, and turning the body to the right this time until the left hand points straight forward, then bending downward until the fingers of the left hand touch the floor. Return each time to the original position, body erect, arms horizontal. After you have mastered the exercise, you can go through it (A and B), and in one continuous motion.

Fig. 10

Repeat the whole (A and B), first to the right, then to the left, ten times. See Fig. 10.

NINTH EXERCISE: Raise arms to horizontal; then upward until they are straight overhead; then let them fall forward and downward, while the body bends forward from the waist, and the arms have passed the sides, and been forced upward and backward as far as possible, just as in Exercise 5, Fig. 6. Remember, as you bend forward, to keep the head up, and the eyes to the front. Straighten the body to upright, with the arms overhead. Then lower the arms to the horizontal position, with the palms turned upward, and the arms and shoulders forced hard back. Then raise arms upward and begin

Fig. 11

the movement again. Repeat this entire movement slowly five times, forcing the air out of the lungs as the body bends forward, and filling the lungs again as the body straightens. See Fig. 11.

Methods of Study

There comes finally the important problem of methods of study. The preacher who acquires from this Course right methods of study will gain what many men do not get from the schools and what will profit him all his life. Such an acquirement comes, however, only with hard and persistent effort. The task is the harder because we do not have the help of instructors or the incentive of fellow students. The man who wills can do it, but he must first rid himself absolutely of the feeling that his task is simply getting through with a course and passing examinations. He must clearly see that his business is to train himself, and must set himself resolutely to that task. A score of failures must not discourage him. Others have done this, he can do it. Probably no Methodist in America has done more for education in the largest sense than Bishop John H. Vincent. He lacked the full training of the schools (a lack which he regretted all his life), but he trained himself with resolute will and definite plan.

The first rule for study is the one that Lincoln gave to a young man who inquired of him how to get a thorough knowledge of law. "Work, work, work is the main

thing." And Judge Henry Wade Rogers, who quotes this in a *Christian Advocate* article, adds the words of Lord Eldon given in reply to a similar inquiry: "I have no rule to give you, but that you must make up your mind to live like a hermit and work like a horse." The ministry is no place for a lazy man, and the last place for indolence is the preacher's study. Laziness here is not merely foolishness; it is wickedness. We have no right to offer God less than the best that is in us, nor expect that his grace and his Spirit will make up for failure of honest work on our part. It is, rather, he who brings the hours and days of toil who may expect God to fill him and use him.

Wesley's advice to his preachers is worth inserting here. We know well what an indefatigible student he was, and his constant journeys, his daily preaching, and his many other cares did not keep him from these pursuits. His preachers were not always so wise, though their need was far greater. And so he exhorted them: "Read the most useful books, and that regularly and constantly. Steadily spend all the mornings in this employ, or at least five hours in the four and twenty. 'But I read only the Bible.' Then you ought to teach others to read only the Bible, and by parity of reason, to hear only the Bible. But if so, you need preach no more. 'But I have no taste for reading.' Contract a taste for it by use, or return to your trade."

Beyond this general summons to work

there are certain definite suggestions which can be given. The rules that follow are based upon the careful study of experts. They ought to be taken up anew every year and read again and again. He who practices these methods till he masters them will have gained an inestimable treasure.

1. *Understand.* This does not mean merely that you are to understand sentence by sentence as you read. That goes without saying; but such piecemeal study is far from enough. *First,* look at the book as a whole. What is it all about? What is this author trying to do? Read his preface or introduction, look over his table of contents. As you go through the book keep the whole in mind. When you have finished you should not only be able to answer single questions here and there, but to give an intelligent account of the book as a whole, the subject, how it was treated, and the main conclusions. Test your ability to do this with each book. *Second,* study each chapter or other division the same way. You may think you understand a sentence or a paragraph as you read it; you do not really understand it until you know it as a part of a larger whole. Glance through the chapter when you begin its study; what is it about? As you go on, build up its outline until you see it as a whole. Test yourself by your ability to outline it or give a summary of it from memory. Your first business is not to memorize words or ideas; it is to understand. Ask thus of each section, each chapter, of the book as

a whole: What has this author said here, what does he mean? The following is a good plan to test your understanding and to fix the contents. Write out a series of questions on the chapter you are studying. Frame each question carefully so as to bring out the meaning of the paragraph considered. Then go back and try to answer your own questions.

2. *Think.* Of course you have been thinking in what you have just done. But after all that was mainly receptive, if not passive. You were trying to understand what this writer had to say. Now the question is not, what is his message, but what is the truth? What the author thinks may be good, but you must supplement it with your own thought. What you get depends upon what you bring. Study is not a game of "Open your mouth and shut your eyes," nor is that the thing that will "make you wise." A man may read numberless books, and remember them too, and yet have grown very little in real mental power and ability to lead. He has simply "loads of learned lumber in his head." There must be reflection, criticism, assimilation. Is it true what this man says? If it be true, what does it mean for my thinking? How does it relate itself to my other opinions and knowledge? What other ideas does it suggest, or what other questions does it raise? A pretty good test of real study is the amount of time that a student spends with his book shut, that is, if he be thinking and not dreaming.

3. *Apply.* In *understanding* we try to get what a man has to say. In *thinking* we weigh it and ask what it means for our own thought. Now we must *apply,* that is, we must ask what it means for life. With us as ministers this question looks two ways. First, it applies to our own life. It is a sad day for the minister when he ceases to ask of every message, including his own sermon: What does this mean for me? Second, it applies to our work. This particular course is chosen in order to prepare the minister for his work. The *Directions and Helps* call attention to the practical significance of these studies. But the student must also do this for himself. He must constantly be asking, What does this mean for my faith as a preacher, for my message to my people, for my work as pastor and church leader? Such questions will vitalize the work, and will keep your mind active and attentive. A good plan is to keep a note book, better, several of them. In one note down suggestions for sermons, in another for the Sunday school, etc.

4. *Express.* We have not really gained any truth, not really made it our own, until we have in some way expressed it. How much better we grasp a subject and remember it after we have preached upon it or have taught it to a class. We have had to make the thoughts our own, to order them after our own plan, and then to set them forth in our own language. So the best way to learn a subject is to teach it. And

the truth that is remembered best of all is that which is expressed in conduct.

Some of the material in our Course we can put into practice at once in this way, but most of it not. There are, however, some other things that we can do that involve a certain measure of expression.

(1) *Mark your books as you read.* You may wish to indicate such passages as seem important so that you can find them quickly when you page through the book. Such passages may be indicated by underscoring the line of the text. More important is some method by which you can note the central point of a paragraph and thus indicate the outline and course of the argument. Mark such passages by a line drawn on the margin of the page opposite the passage. If you wish, mark important passages with one line, the more important with two, the most important with three. Do this marking with care. Marks carelessly made or too many marks confuse instead of helping. The purpose here is to pick out that phrase or sentence in which the author puts the heart of the paragraph. In this choice we express our own thought and judgment. Carefully made it affords a test of our grasp of the author, and later on an excellent means for review. Read the whole paragraph carefully before you mark. Indeed it is better to read the whole chapter and get the outline of the argument in mind before trying to mark the significant point in each paragraph.

(2) *Make marginal notes.* Jot down a

criticism, add a reflection or comment, note the reference to some other book. It is a most excellent plan to write marginal headings for each paragraph summing up the argument of the paragraph in your own words. This is even better than the system of marking noted above. It compels you to express the author's thought briefly and gives you occasion to put it in your own words.

(3) *Use the fly leaves.* These blank pages at the end of the book may serve better purposes than ornament. Note when and where you read the book. Jot down references to pages to which you will wish to refer later. Write out comments that are too long for the margin of a page. In fact, you may note here any material that is connected with your study of the volume.

(4) *Write, write, write.* Constant and careful writing quickens the mind, clarifies the thought, and compels real work. The best test of whether we know what we have studied is to try to write the author's thought in our own language. And writing is also the best way to conserve the fruits of study.

5. *Review.* In your mind go back over the chapter after you have read it. Can you give the argument or outline briefly and clearly? Before taking up a new chapter look back over the road that you have traveled. Remember that each chapter is not an independent section but part of an organic whole. Keep that whole before you and you will better understand the indi-

vidual part. In the same way go back over the book. Return to the book that you read a few weeks ago, a year, or five years ago. You cannot spend time more profitably than in rereading or reviewing a good book. If you have used a plan of marks and marginal notes and have studied it rightly, you can review quickly as well as profitably.

6. *Remember.* The average student puts this first. For him study usually means reading a book and trying to remember it. This verbal memory is the hardest way to acquire, it is of least value, and what is thus learned is most easily lost. Memory is important but it should follow and not go first. First must come understanding. Think through what you have to study first. Then understand it in its relations, the paragraphs in relation to the whole chapter, the chapter as part of the whole book. Review constantly as you go along. Then test your knowledge. With a little more reviewing, the book will belong to your memory. This is not an easy road, but it is not so hard as the foolish process of "cramming," and what you get this way becomes a part of you. What you "cram" usually disappears very soon after the examination.

The Personal Spiritual Life

The most important suggestion is kept for the last. The student must guard his personal spiritual life. "Yes, books are valuable," writes Arnold Bennett. "But no reading of books will take the place of

a daily, candid, honest examination of what one has recently done, and what one is about to do—of a steady looking of one's self in the face (disconcerting though the sight may be)." The central theme of the minister, alike in study and preaching, is God. But there may be much reading about God and even much speaking about God without much personal fellowship with God. Indeed, there is a peculiar danger that constant dealing with divine things shall take from the preacher the sense of humble reverence and awe. Our supreme task is to bring life to folks, not simply to talk about that life. Only life can give life. Only as we live a life of constant and close fellowship with God, a life of humble trust and obedience, a life of daily communion and prayer, can we bring this life to others.

We ought then to seek spiritual efficiency just as we seek pastoral and pulpit efficiency and efficiency in the study. Only a few suggestions can be given here. (1) Take time. Do not let other duties crowd out the leisure which the soul needs for reading, thought, and prayer. (2) Take that time regularly, if possible the very first thing in the morning. Dr. Jowett quotes this from Andrew Bonar's journal: "By the grace of God and the strength of his Holy Spirit I desire to lay down the rule not to speak to man until I have spoken to God; not to do anything with my hand until I have been on my knees; not to read letters or papers until I have read something of the Holy Scriptures." (3) Do not

neglect general devotional literature. The Bible will always come first, but gather gradually other books also that will minister to your life. (4) Commit to memory passages of Scripture, hymns, and other writings that will help you. (5) Practice that communion with God which goes through the day and is not limited to the set time of prayer. See the little pamphlet, *The Practice of the Presence of God,* by Brother Lawrence.

After the Course

More important for the minister than any single course of study is the habit of study. More important even than the facts that you acquire in this Course of Study will be your knowledge of what to study and how to study and your regular habits of work. It sometimes happens that men with college and seminary training rely upon this preparation and fail to keep up their systematic study when they leave school. Such men are often outstripped by those who had fewer advantages originally, but have kept up systematic work year after year. Usually, however, it is the man who has had the best training of the schools who does the most work as a student in after years.

Such continued preparation means something more than the weekly writing of sermons. It is best done by means of systematic study in some special field, and this is most effectively carried on under special direction. The Commission on Courses of

Study is seeking to meet this need by providing a series of special postgraduate courses. The general plan is the same for each course. One subject only is studied. This is treated by a central text, or handbook, specially prepared for the course. To this are added three or four books for collateral study. Special directions are furnished to the student enrolling in the course. The work in each course is in charge of a special instructor, an expert in the field in question, and is carried on by correspondence school methods. So far four courses have been issued, as follows:

1. *A Study of John's Gospel,* prepared by Professor Rollin H. Walker. Instructor, Professor Ernest W. Burch.

2. *A Prophet of the Spirit* (a study of Jeremiah), prepared by Professor Lindsay B. Longacre. Instructor, Professor Longacre.

3. *World Citizenship and Christian Service,* prepared by Rev. Paul Hutchinson. Instructor, Mr. Hutchinson.

4. *Jesus Christ and the Human Quest* (a study of the person and work of Christ), prepared by Professor Edwin Lewis. Instructor, Professor Lewis.

A fifth course is in preparation by Dean James A. Beebe, which will deal with the subject of preaching. Other courses are being planned, so that it will be possible for a student each year to pursue work regularly in some field, and to select a course that will be of interest and profit to him. The personal contact in each course with an

expert instructor makes the work of great value.

Every student should enroll in one of these courses immediately after graduation from the Conference course. The only cost, in addition to books, is an enrollment fee of two dollars. Write to Dr. Allan MacRossie, Educational Director of the Commission, 150 Fifth Avenue, New York.

BEACON LIGHTS OF PROPHECY

KNUDSON

The Book and Its Author

Historical criticism is thought of by not a few people as impairing the authority and diminishing the value of the Bible. This volume gives a fine illustration of the positive religious value of a sane and reverent criticism. The historical study of the Bible has made the prophets live again. They are not mere dreamers in retirement. They are not mere predicters concerned only with a distant future. They are leaders of the nation and preachers to their day. They look to the future, but they do so in order to warn the men of their day or to bring them encouragement. They were real men, and great men.

This new study of the prophets and of prophecy has brought many books of great

Note.—The Homiletical Directions and Suggestions form an important part of the work of each year. The student is marked separately on the Required Written Work called for by this pamphlet. This pamphlet is the last in this volume. The student, however, should not wait until the last to study it. He should turn to it at the very beginning of the year's work, and in connection with each book in the Course study the homiletical suggestions which apply to that book.

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interest and value. Some of these are given below in the various bibliographies. The author does not attempt to cover the whole field. To do so in such brief compass would only be confusing. Instead of this he has selected six great leaders, whose individuality of character and message he makes to stand out clearly before us. But the careful study of this book, joined with thoughtful and extensive reading of the biblical books in question, will make the prophets and their writings a living and permanent possession.

Professor Knudson was educated at the University of Minnesota, Boston, Jena, and Berlin. He taught at the Iliff School of Theology, Baker University, and Allegheny before going to Boston as professor of Old Testament exegesis. He now has the chair of systematic theology. *The Old Testament Problem, The Prophetic Movement in Israel, The Religious Teaching of the Old Testament,* and *Present Tendencies in Religious Thought* are among his other writings.

Directions for Study

The Bible should be considered as fundamental in this study. The writings of the prophets should be made the basis of study even before the textbook. Center all your Bible reading and study for the time being upon the prophets. Make them the main object of your Bible study for this Conference year. Read all of the writings of these six prophets. As you study the text,

read the important passages again and look up all the references. Critical questions may be of interest, but the aim of the author and the goal of your study should be a knowledge of the messages of these men.

Hastings' *Dictionary of the Bible* is a required book in the second year of the Course, and the student is expected to have and to use this book throughout the Course. The references given to it are *suggested* work upon which the student will not be examined, but he is strongly urged to do this reading. The article on "Prophecy" should be read first. The articles are by various authors, and the points of view are not always the same. They throw the more interesting light on the subject for this reason, and impel the student to do his own thinking.

In studying the text, read the chapter carefully as a whole with your Bible open and with constant reference to the passages cited. Then study it again, using the suggested questions to guide you and to test your knowledge. The questions will also help in later review.

The *written work* should be done in connection with the study of each chapter, and not left to be done all at one time. Use the Bible and the Bible Dictionary as well as the text in preparing the written work. All required written work must be handed in to the examiner at such time as the Board of Examiners designates.

Brief bibliographies are given below.

Books marked ** are especially recommended.

At the close of this volume of *Directions and Helps* will be found the "Homiletical Suggestions and Directions" for the year. There is a reference in them to each book of the Course. They should be considered in each case in connection with the study of the book in question. Turn back to them and note what is said in connection with this book.

Chapter I

REQUIRED WRITTEN WORK

A paper of 500 words or more on one of the following subjects:

1. The Life and Work of Samuel.
2. Elijah, His Times and His Work.
3. The Essential Significance of Hebrew Prophecy.

SUGGESTED READINGS

Hastings' *Dictionary of the Bible:* Articles on "Apocalyptic Literature," "Elijah," "Elisha," "Israel" (for the history of the eighth century), "Magic, Divination," "Moses," "Priest," "Prophecy and the Prophets," and "Samuel."

QUESTIONS FOR STUDY

1. What is the significance of the institution of Hebrew prophecy? Note carefully the different kinds of prophets referred to in this chapter. They fall into two main classes: (1) the prophets of the

rank and file, who were to be found always in groups or schools; (2) the outstanding individual prophets among whom belong the great prophets that we know by name.

2. Describe the activities of the groups or bands of the early prophets.

3. What is meant by the "sons of the prophets"? by the false prophets?

4. What is meant by the preliterary prophets? Name them.

5. What is the relation of Moses to prophecy? of Samuel?

6. Who were the prophets in the period between Samuel and Elijah?

7. Name three scenes or incidents in the life of Elijah.

8. Who are the literary prophets? Why so called? When did they first appear?

9. What is the relation of the literary prophets to the preliterary prophets?

10. Outline the general historical situation of the eighth century B. C.

11. Give the names and dates of the three groups of the literary prophets.

12. What is the meaning of the term "prophet"?

13. What are some of the other terms applied to the prophet in the O. T.?

14. What is the relation of prophecy to the question of prediction?

15. What is meant by divination? Manticism?

16. What is the fundamental difference between the Hebrew prophet and heathen divinator? What are the points of resemblance?

17. What was the essential element in the prophetic mind?

18. What are the essential points of similarity and difference between the Hebrew prophets and the Greek philosophers?

19. What was the relation between the prophet and the priest?

20. What is meant by the term "apocalyptic"? What is the relation between prophecy and apocalyptic?

Bibliography

L. W. Batten, *The Hebrew Prophet.*

**F. C. Eiselen, *Prophecy and the Prophets; The Prophets of the Old Testament* (2 vols.).

A. F. Kirkpatrick, *The Doctrines of the Prophets.*

C. F. Kent, *The Kings and Prophets of Israel and Judah* (Historical Bible, III).

J. M. P. Smith, *The Prophet and His Problems.*

A. R. Gordon, *The Prophets of the Old Testament.*

Chapter II

Required Written Work

Prepare a paper of 500 words or more upon "The Social and Religious Teachings of Amos."

Suggested Readings

Hastings' *Dictionary of the Bible:* Articles on "Amos," "Bethel," "Damascus," "Edom," "Jeroboam," "Samaria," "Sycomore," and "Tekoa."

Questions for Study

1. How has Amos been rated by critical students? In what respect has he been over-rated?
2. Where was the home of Amos and what was his occupation?
3. Where was his message delivered? Why?
4. What was the nature of Amos' prophetic call?
5. State the religious significance of the nation and the place of the idea of doom.
6. Read carefully the book of Amos and make an outline of the principal ideas.
7. Name and describe some of the striking figures in regard to the future desolation of the nation.
8. What were the religious conceptions underlying Amos' message of doom? Give examples.
9. What sins were condemned by Amos? Did he make any provision for repentance?

Bibliography

**J. E. McFadyen, *A Cry for Justice: A Study in Amos.*

Commentaries

E. A. Edgehill, *The Book of Amos* (Westminster Series).

W. R. Harper, *Amos and Hosea* (International Series).

**F. C. Eiselen, *Commentary on the Minor Prophets.*

**G. A. Smith, *The Twelve Prophets* (Expositors' Bible, 2 vols.).

Chapter III

Required Written Work

Write a paper of 500 words or more upon one of the following subjects:

1. The Character and Life of Hosea (compare with Amos).
2. The Message of Hosea.

Suggested Readings

Hastings' *Dictionary of the Bible:* "Adultery," "Baal," "Ephod," "Hosea," "Israel" (for the history of Hosea's time), "Jehu," "Jezreel," and "Samaria."

Questions for Study

1. Show how the modern historical view of the gradual development of the law makes plain the originality and greatness of such prophets as Amos and Hosea.
2. Tell about the time and place of Hosea's work.
3. What information have we in regard to Hosea's profession or "class"?
4. How is the narrative concerning Hosea's marriage to be explained?
5. What bearing did his domestic experience have upon his prophetic activity?
6. Read the book of Hosea with care and note how it is divided. State briefly the contents of each division.
7. How did Hosea conceive of his message of doom?

8. What are some of the evils condemned by Hosea?
9. What was lacking in the current religious practice of Hosea's time?
10. What was Hosea's attitude toward the monarchy?
11. What was Hosea's conception of the past history of Israel?
12. What were the significant facts in Hosea's message of hope?

Bibliography

See bibliography for Chapter II.

Chapter IV

Required Written Work

Write a paper of 500 words or more upon one of the following subjects:
1. Isaiah's Doctrine of Faith.
2. Isaiah's Political Policies.
3. The Messianic Teachings of Isaiah.

Suggested Readings

Hastings' *Dictionary of the Bible:* "Ahaz," "Faith," "Israel" (for the history of Judah), "Isaiah," "Hezekiah," "Jerusalem," "Messiah," "Pekah," "Rezin," and "Uzziah."

Questions for Study

1. What factor gives Isaiah the place of preeminence among the prophets?
2. What is known of Isaiah's personal and family life?
3. Describe the call of Isaiah.

4. State the historical conditions and main events of this period.

5. Show how Isaiah's work is related to these events.

6. Name the important kings of Judah during the ministry of Isaiah.

7. Name the various divisions of the book of Isaiah, and indicate the sections that belong to Isaiah.

8. What place had the message of doom with Isaiah?

9. What were the moral and religious conditions of Isaiah's time?

10. What was Isaiah's conception of faith? Give some examples illustrating its meaning.

11. State Isaiah's doctrine of the remnant.

12. Indicate the principal Messianic passages in Isaiah and their main teachings.

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**S. R. Driver, *Isaiah, His Life and His Times.*

J. Skinner, *Isaiah 1-39,* Cambridge Bible.

O. C. Whitehouse, *Isaiah,* Vol. I, New Century Bible.

**G. A. Smith, *Isaiah,* Vol. I, Expositor's Bible.

Chapter V

Required Written Work

Write a paper of 500 words or more upon one of the following subjects:

1. The Religious and Moral Situation of Jeremiah's Time.
2. The Significant Teachings of Jeremiah.
3. The Reforms of Josiah and Jeremiah's Relation to Them.

Suggested Readings

Hastings' *Dictionary of the Bible:* "Anathoth," "Assyria," and "Babylonia" (for the period of 630-586), "Babylon," "Baruch," "Deuteronomy," "Egypt" (for the period of 630-586), "Israel" (for the history of Judah 630-586), "Jehoiakim," "Jeremiah," "Josiah," "Nebuchadrezzar," "Scythians," and "Zedekiah."

Questions for Study

1. Compare Jeremiah with the previous prophets, and state what is distinctive in his character and work.
2. Give a brief outline of Jeremiah's life and especially his call.
3. Tell of the political conditions and events; of the Scythians and their invasion.
4. Name three periods into which Jeremiah's ministry can be divided.
5. What is meant by the Deuteronomic reform? When did it occur? What was Jeremiah's relation to it?
6. Characterize Jeremiah's experiences during the reign of Jehoiakim; during the reign of Zedekiah.
7. Read chapter thirty-six and state how Jeremiah's prophecies were written.

8. Indicate the principal divisions of the book of Jeremiah.

9. What was the foundation of Jeremiah's message of doom?

10. To what source did Jeremiah trace the sins of Israel? What was Jeremiah's teaching as to change of heart?

11. Indicate some of the teachings of Jeremiah in regard to hope. What was Jeremiah's conception of the future of Israel?

12. What was the cause of Jeremiah's intense experiences of personal sorrow? Illustrate by significant passages.

Bibliography

**G. A. Smith, *Jeremiah.*

S. R. Driver, *The Book of the Prophet Jeremiah.*

A. S. Peake, *Jeremiah and Lamentations,* 2 Vols.

A. W. Streane, *Jeremiah.*

L. B. Longacre, *The Prophet of the Spirit.*

Chapter VI

Required Written Work

Write a paper of 500 words or more upon one of the following subjects:

1. The Doctrine of Individualism in Ezekiel.

2. Ezekiel's Conception of the Future of Israel.

Suggested Readings

Hastings' *Dictionary of the Bible: "Che-*

bar," "Cherubim," "Ezekiel," "Idolatry," "Israel" (for the history of the exile), "Tyre," "Vision."

Questions for Study

1. Discuss the new elements introduced by Ezekiel: (1) the priestly element, and its significance for Israel's later history; (2) the doctrine of individualism.

2. What is known of the personal life of Ezekiel? When and where did he receive his call?

3. What is the meaning of the vision in chapter I? Discuss Ezekiel's doctrine of God's sovereignty.

4. What was the part played by visions in the ministry of Ezekiel?

5. Give some examples of Ezekiel's visions. How are these visions to be understood?

6. Indicate some of the symbolical acts of Ezekiel. Were these symbolical acts carried out in actual life?

7. Was Ezekiel primarily a preacher or writer?

8. What was Ezekiel's relation to his fellow exiles?

9. Indicate the divisions of the book of Ezekiel.

10. What was the motive of Ezekiel in his message of doom?

11. What were some of the principal charges of Ezekiel against his people?

12. What was the attitude of the exiles before the fall of Jerusalem?

13. What was the attitude of the exiles after the fall of Jerusalem?

14. What is the essential teaching of the chapters 40-48? Note that this is a *priestly* view of the future. Compare it with the moral and spiritual emphasis of the earlier prophets. Note its influence on later Judaism.

15. Name the special points in Ezekiel's vision of the future (chapters 34 to 37).

16. What situation among the exiles called forth his doctrine of individualism?

17. Indicate the essential parts of Ezekiel's doctrine of individualism.

Bibliography

A. B. Davidson, *The Book of Ezekiel,* Cambridge Bible.

W. F. Lofthouse, *Ezekiel,* New Century Bible.

J. Skinner, *The Book of Ezekiel,* Expositor's Bible.

Chapter VII

Required Written Work

Write a paper of 500 words or more upon one of the following subjects:

1. The Prophet's Message of Hope and His Thought of Jehovah.

2. The Servant of Jehovah in Deutero-Isaiah.

Suggested Readings

Hastings' *Dictionary of the Bible:*

"Babylon," "Cyrus," "God," "Idolatry," "Isaiah," "Israel" (for history of period), "Servant of Jehovah."

Questions for Study

1. State the various reasons for assigning Isaiah 40 to 66 to another prophet. (Note that Deutero-Isaiah means simply Second-Isaiah.)
2. When did Deutero-Isaiah live? Where?
3. What was his character?
4. Set forth the two conflicting positions as to the time and the theme of this book, as considered by the author.
5. Discuss the elements of doom and of hope in the prophet's message.
6. What were the chief elements in his message of hope?
7. What is the conception of Jehovah in Deutero-Isaiah?
8. What was the prophet's attitude toward Cyrus?
9. What was the prophet's attitude toward Israel?
10. What is meant by the term "servant of Jehovah"? Name the Servant of Jehovah passages.
11. State the problem of the suffering servant. What is the prophet's conception of vicarious suffering? What is the mission of the servant?
12. What is meant here by the term "universalism"? Name the elements in Deutero-Isaiah's doctrine of universalism.

Bibliography

J. Skinner, *Isaiah 40-66,* Cambridge Bible.

O. C. Whitehouse, *Isaiah 40-66,* Vol. 2, New Century Bible.

**G. A. Smith, *Isaiah,* Vol. 2, Expositor's Bible.

For one important aspect of the prophetic teaching read C. F. Kent's *The Social Teachings of the Prophets and Jesus.*

FOUNDATIONS OF CHRISTIAN BELIEF

STRICKLAND

The Book and Its Place

Religion does not begin with a theory, and knowledge does not make a man a Christian. Long ago the prophet suggested what religion meant: to do justly, to love kindness, and to walk humbly with God. Religion is a man's life with God.

But even in the simplest faith there are some great convictions involved. The greatest of these is the fact of God himself. Other ideas come also, ideas of man, of the world, of man's relation to God. For every thoughtful man the questions arise: Can I believe in God? How can I know God? What should I think of God? A man does not cease to think because he is a Christian. On the contrary, his Christian faith leads him to think upon the greatest themes that can engage any man. There are two reasons in particular why a Christian ought to consider such questions: (1) the richest, strongest Christian life will be thoughtful, not unthinking and stupid; (2) there are other answers given to these questions besides those of Christianity, and even among

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Christian thinkers some answers are partial or contain something of error. Above all, the Christian minister should study such themes because he must instruct others, must warn them, and must lead them when they come to him with their problems. And at no time, indeed, has the study of these questions been more important for the ministry than to-day.

In *Systematic Theology* we take up the Christian doctrines in detail. In the *Philosophy of Religion* we study the great truths that underlie the Christian faith. These are "The Foundations of Christian Belief." Before beginning this study, look through the "Table of Contents" with care. That will give you a bird's-eye view of the field, and will help you to appreciate each chapter as one step further towards the goal.

The first chapter is really as much a part of the introductory material as the "Introduction" itself. In these first pages our author tells what his theme is, justifies this mode of study, and then shows how Philosophy and Christianity have gone on together almost from the beginning. Very naturally his first task is to consider the different philosophies or ways of looking at the world (Chapter II). He considers three great positions which are hostile to Christianity: Materialism, Agnosticism, and Pantheism, and then states briefly what the Christian view of the world is.

After this we are ready to begin the study of the Christian view itself. What

question would naturally come first? This: Can we really know God, and how may we know him? This is the subject of Chapter III. Chapter IV shows how the Christian knowledge of God has come through a gradual growth. Now we begin with the central question of the book, and that is the question of what God is. God is Person; that is the first fact for us. We must, therefore, ask what personality means. In Chapter V the author asks this question, also what human personality is, and defends the freedom of man as an important part of personality. In Chapter VI he takes up the question of the personality of God. In these days of the vague vaporings of Christian Science, this chapter is especially important.

In the next six chapters we have a study of the way in which God reveals himself. Chapter VII speaks of God's activity. We see him as a transcendent God—one greater than his world—and as an immanent God —one moving in his world. Chapter VIII shows us how he is revealed in Nature. Chapter IX points out that God has also found some entrance into the mind and the life of men outside of the Christian religion. In Chapter X we read of God as one who can be perfectly revealed only in a person; and so we learn of the revelation in Christ. In Chapter XI we study God as revealed in individual experience, with an appended discussion of prayer. Chapter XII takes up the Bible as a record of God's revelation. Two important ques-

tions are discussed in the two closing chapters. Chapter XIII takes up the question of the nature of the miracles; Chapter XIV, the question of immortality.

Such a book as this requires earnest and hard study. One cannot master the deepest things without paying the price of thought and toil, but it is well worth the price that we pay. The student should keep his dictionary at hand. He should make sure that he understands all terms as they are used. This book will probably bring not a few new terms or subjects which the student but vaguely understands. Do not pass a word by until you make sure of its exact meaning. Remember too that to add to your vocabulary such necessary and important words will help you in all your further study. In a special manner this book is a preparation for the work of "Christian Doctrine," which appears in the last year of the Course.

The Author

Professor Strickland received his education at New York University, Boston University, and in Germany. He held pastorates in the New York East Conference for eleven years, becoming president of Simpson College at Indianola, Iowa, in 1910. From Indianola he went to the University of West Virginia, and from there to Boston University, where he is now teaching. He holds the degrees of Ph.D. from Boston and D.D. from Baker University.

Foundations for Christian Belief

Chapter I

The most important truth brought out in this chapter is that Christianity, though its essential nature is found in life and experience, cannot escape the demands of the reason. Philosophy seeks to relate all our knowledge and belief in one rational and consistent whole.

The Jewish mind was simple, practical, and non-speculative. It was from the Christians of Greek birth that the first demand came for a philosophy of Christian belief. Very early the converts at Corinth were troubled as they tried to think out the teaching of the apostle concerning the resurrection.

Western or Latin Christianity was dominated for ages by Augustine. The mediæval separation of truths of reason from truths of faith, and the exaltation of the church to the place of supreme authority in matters of doctrine, inevitably raised a wall of division between the philosophers and the theologians, and soon made them hostile to each other. Some, like Descartes and Leibnitz, avoided antagonizing the dominant theology of the church and escaped persecution. Others, like Spinoza, refusing to be trammeled, developed their thinking in forms and phrases antagonistic to current theology. They were consequently declared to be atheists and persecuted. For generations philosophy was more or less separated from theology, a

condition which continued as long as the authority of the church remained supreme.

Questions

(In addition to the questions given below, the student should note the headings of paragraphs or sections in each chapter, as printed in black face type, and use them as a guide for his study.)

1. Why was it better that early Christianity should have been kept clear of philosophy?
2. Why was it necessary for Christian thinkers later on to put their teaching into philosophical form?
3. How did the Augustinian, or Latin, theology differ from Greek-Christian thought in its view of God's relation to the world?
4. What distinction did Thomas Aquinas make between the truths of faith and of reason? How did this strengthen the authority of the church?
5. State some important fact connected with the philosophy of each of the following: Descartes, Spinoza, Hegel, Lotze.

Chapter II

There are after all only two fundamental ways of interpreting experience: materialism and idealism. The term materialism may be applied to every system of thinking which makes material things, or "matter," the fundamental reality, and which seeks to explain our mental life in terms of mat-

ter and its laws. The term idealism may be applied to any thinking which begins with the conscious subject, the thinking self, as the basal reality, and seeks to explain the universe in terms of thought. Sometimes we find an idealism which speaks of "thought" but denies the fundamental reality of the personal. Such systems may be almost as dangerous to sound religious thought as materialism itself.

Christian philosophy has the task of showing the inherent weakness and inconsistency of materialistic philosophy and of all idealism which thinks of fundamental reality as impersonal. That God, the eternal reality, is a personal spirit is the very foundation of Christian thought. In this chapter we consider some of the philosophical systems which fail of this truth.

Questions

1. What are the three great questions of philosophy? What does materialism hold as to the nature of reality?
2. Show that we cannot comprehend matter apart from mind.
3. Show how materialism fails to account for the origin of life.
4. Show how materialism fails to account for consciousness.
5. Show how materialism leaves no room for ethics or religion.
6. What is agnosticism?
7. What is the agnosticism of Kant? Of Spencer?
8. Criticize Spencer's agnosticism.

9. How did the nineteenth century agnosticism help the development of Christian thought?

10. Describe deism (p. 79).

11. Describe and compare theism and pantheism.

12. What bearing has pantheism upon the moral life, the thought life, and the spiritual life?

13. Give an outline of the position of Christian theism.

Chapter III

There was a teaching much emphasized by the scholastic philosophers, notably Aquinas, that we must carefully separate truths of reason from truths of faith. Truths of reason could be known by man's own power of thought. Truths of faith were supposed to transcend those of reason. They had to be accepted on the authority of the church. Concerning the former it was proper to say, "I know"; concerning the latter it was proper to say, "I believe."

We cannot hold this distinction. We must face the question, therefore, whether religion can claim to be genuine knowledge. To answer this question we must first see what knowledge really is.

The purpose of this chapter is to show that all we can mean by knowledge *in any event* is a considerable degree of certainty based on rational grounds, and that the border line between knowledge, belief, and

faith is by no means as distinct as we generally imagine.

The conclusion of the argument is that the same grounds of certainty must underlie all experience. Religion may say "I know" with full assurance that the knowledge is valid.

Questions

1. Note the description of knowledge as an assurance on good grounds that our ideas represent or correspond with reality.
2. Note that revelation itself cannot be a ground for such assurance until we are able to grasp it and are convinced of it in our own mind.
3. Note that the argument from experience must not be a mere appeal to feelings.
4. What is belief?
5. What are the different paths to knowledge?
6. Note the conclusions of the author on pp. 110-112: (1) We cannot prove by logical demonstration that we do really know; (2) we *must* all of us make certain assumptions, namely, that on the whole we can trust our senses, and that the world about us has some kind of rational order.
7. Describe the test of knowledge by the appeal to value.
8. Show how knowledge is vindicated in experience, and what this means.
9. State the author's conclusions as to knowledge and belief.
10. Describe what faith is and show what it has to do with giving us certainty.

Chapter IV

The Christian conception of God stands at the summit of an age-long process of development. Beginning on the low plane of fetishism, spiritism, and crude animal worship, men's thoughts of the divine have grown higher and nobler through the ages until they reach the idea of God the Eternal Father as taught by Jesus.

But human mind obviously can never transcend its own experience, hence God must always be thought of somehow in terms of our human life. This is called anthropomorphism. (From the Greek *anthropos,* meaning man, and *morphe,* meaning form; that is, thinking of God in human form). The lower anthropomorphism thinks of God in terms of our physical life, the higher anthropomorphism conceives God in terms of all that is noblest and best in the spirit of man. To banish *all* anthropomorphism from our thinking is to destroy the Christian idea of God.

QUESTIONS

1. What is the Christian idea of God?
2. Show how men have gradually come to the higher conception of God. State some of the earlier and cruder ideas.
3. Discuss anthropomorphism: what it means, its lower and higher meanings, and its right and necessary place in Christianity.

Chapter V

So fundamental to Christian theism is

the conception of personality, that it becomes necessary to examine this conception, setting forth with some degree of fullness its meaning and implications. To this the present chapter is devoted.

While we may fully accept the teachings of modern psychology in regard to the way habits are developed from the early instinctive and the impulsive activities, and the consequent appraisal of character in terms of habit, yet we must enter a vigorous protest against any and every theory which regards human conduct as mechanically determined and takes away moral freedom. For the consequences of such doctrine are wholly disastrous to ethics and religion. To vindicate personality as including an element of freedom is of prime importance. In this way alone are we saved from that conception of God which would reduce him to the mere sum total of the energy of the universe.

Questions

1. Describe the elements which make up the idea of personality. State clearly what freedom is and what it means.
2. What is the theory of determinism?
3. Outline the argument against determinism from the standpoint of our knowledge of truth and error.
4. Outline the argument against determinism from the standpoint of moral responsibility, moral character, and repentance.
5. State some of the misconceptions of

freedom, showing what it really implies and what its limitations are.

6. Show how man's power of thought and planning points to freedom.

7. Point out the significance of the feelings as a part of human personality.

8. Outline the way personality develops amid the social relations of human life.

Chapter VI

Having found the meaning of personality, the next question is whether we are able to think of God as a personal being. From the point of view of abstract speculation the difficulty of conceiving God as personal seems very serious indeed. But we soon discover that we have to choose between two ways of thinking about God: the first makes it possible for men to trust and love Him, and worship Him through prayer; the other makes religion at best an attitude of silent awe in the presence of a Power that we cannot understand. We choose the former because it meets the demands of our moral life, not because the speculative argument is conclusive. The conception of God as impersonal we reject because it soon reduces to practical atheism.

QUESTIONS

1. What are the arguments against thinking of the Divine as personal, and how are they to be met?

2. Show that the mere idea of Absolute Power is inadequate to religion.

3. Show how the personal idea of God is necessary for religion.

Chapter VII

If now God be thought of as an infinite personal Spirit, how are we to conceive his relation to the world? Two ways are examined: transcendence and immanence. The former has been the common view in the past. It can no longer be held to-day. Its idea of creation is outgrown. It does not fit in with modern science or meet the demands of religion. The immanent view, on the other hand, leads us to a defensible conception. It is in harmony with the facts set forth by modern science as to creation and natural law.

QUESTIONS

1. State what the conception of transcendence is and show how the emphasis upon the transcendent view leads directly to a wrong idea of nature as more or less independent of God.

2. What is meant by God's immanence?

3. State the view of creation as an eternal process, and show how this view harmonizes with the ideas of modern science.

4. How is the conception of divine immanence saved from pantheism?

Chapter VIII

Revelation is simply God showing himself to man. In this and the next three chapters we inquire what those circum-

stances and happenings are in which God thus shows himself so that men may know him. And first our attention is turned to nature about us. We note that the world has a rational order; things do not simply "happen." They are related in a great order. That suggests an Intelligence back of them. But this intelligence men have found especially in the manifestations of purpose, or design, in nature. The eye is adapted to the light, the hand to its task. This is the argument from design. Evolution has affected this argument; it shows that the eye came from a long development, and was not made outright as a carpenter makes a chair for a seat. As a matter of fact the argument from design remains. Only we think of the order and purpose as belonging to the whole, rather than being a collection of separate contrivances, and we think of God as working by this slow method of development.

But if nature reveals God, what about the evil in the world? Some of it is due to man's ignorance and sin, all of it is here to be overcome. Much of it we shall never understand in this life, and the final answer can only be to trust that God is good and good will rule, as Jesus did when he went out of Gethsemane to the cross.

Questions

1. What is revelation?
2. What is the argument from design?
3. How is this modified by the doctrine of evolution?

4. How can we hold to a good God over against the evil in nature?

Chapter IX

The Old Testament and New Testament both indicate that God "hath not left himself without a witness" among the nations of the earth outside of Israel and Christianity. In seeking for signs of the self-revealing of God our author turns to this next.

QUESTIONS

1. Mention some of the great religions outside of Christianity and their place of birth.

2. What can you say as to the measure of truth found in them? Illustrate.

3. What about their limitations and weakness?

Chapter X

The best that the view of Nature as expressing purpose can do is to point our thought to the presence in nature of a divine power and wisdom. But this is not enough for a religion which makes moral values supreme. Moral love is the most characteristic attribute of the Divine Being according to Christian teaching. And moral love can be revealed only through personality.

The crowning doctrine of Christianity is that God has made the most complete revelation of himself through a human personality—that of Jesus Christ. A study of his

life and teaching confirms this. Again we see the principle of the "higher anthropomorphism"—that the only way we can come to know the divine with any fullness is through the human.

Questions

1. Show how nature is inadequate to the revelation of God.
2. Show how any religion which can bring satisfaction to the human spirit must rest upon the conception of God as a personal being.
3. What does the great statement "God is love" mean; and how does this answer the objections which abstract speculation may offer to belief in divine personality?
4. How has God made himself known through humanity?
5. Give the reasons for believing that in Jesus the revelation of God was fuller and more complete than that made through any other personality.

Chapter XI

So far the author has been speaking of revelation as made in the world about us: in nature, in other men, in Christ. But revelation must always be completed in us. It is not revelation until God is known to us in our own heart and life, in personal experience. Our author seeks to make plain two things concerning the Christian's experience of God. *First,* it must be an inner personal experience. There is no

revelation *to us* that is not known within us. Nature, the witness of other men, the Bible, Christ himself, these must be an experience within us before they can mean for us a real knowledge of God. This is what makes the Bible a revelation of God to us because it can so speak to us that its message is no longer a word without but an experience within. That is what the old theologians meant when they spoke of the *testimonium spiritus sancti* (witness of the Holy Spirit) in connection with the Bible. Second, this inner experience is an experience of something without. To use the author's terms, there is something objective (something without) corresponding to the subjective (that within us). We may not be able to tell just how we know God, or explain just how God can speak to us. But we do know him.

Questions

1. Show that our knowledge of God must be in and through an inner experience.

2. Show that this subjective experience does not rule out the objective reality, that is, the fact that there is a real God who is the source of this experience.

3. Illustrate these principles from Paul's experience at his conversion.

4. What does it mean to say that God speaks to us? What did it mean with the prophets?

5. What is prayer in the Christian conception?

6. Point out some of the objections to prayer and answer them.

7. What can you say as to the meaning of prayer from the standpoint of experience—your own experience and that of other men?

Chapter XII

Too often in the past men have brought to the Bible a theory of what it must be in order to be a revelation of God. In our study of the Bible to-day our first question is: Just what is this Bible? How was it written? What does it say? The result has been to emphasize the human aspect of the Bible, as well as the divine. It is not something foreign to us, that has come in from without. Instead we see that in it flow the deepest currents of our human life. It is a book of human life and experience. But our author shows that this experience is man's experience *of God.* The new view of the Bible only makes more clear that it is a Book of God, the record of a life which God wrought, in which God stands revealed, through which he still speaks to men to-day. The final test of its inspiration is its power to inspire men to-day, to produce a divine life in men.

QUESTIONS

1. Discuss the statement that the Bible is a record of the human experiences in which God is revealed to man, and not simply a collection of words which have been dictated to its writers.

2. Explain how it is that the Bible can be interpreted and understood only in the light of spiritual experience.

3. Illustrate from the Old Testament the character of the Bible as a book of human life and so of historical growth.

4. Illustrate this same fact from the story of the Epistles, the Gospels, and the final collection of the New Testament writings.

5. What are the qualities of the Bible that make it the word of God to you, that make you consider it as inspired of God?

6. Compare the Bible with the sacred writings of other religions and point out its supremacy.

7. Note that the real character of the Bible is to be seen when we note the fact that Christianity is a religion of redemption. The Bible then becomes the record of God's redemptive work and an instrument in that work.

Chapter XIII

Some theologies make much of the distinction between the natural and the supernatural. To the student of religious philosophy, God is "in all and over all." "In Him we live and move and have our being." The difference between what we call natural and what we call supernatural is merely relative to us. It depends upon the limitations of our finite knowledge. From the standpoint of the divine, of God in all and over all, events are neither natural nor miracle, they are simply the will of God

being done. And when we observe them, we see the will of God being made manifest to us.

From this chapter we should learn that the only rational ground for belief in the supernatural as a part of the Christian revelation is found in a proper emphasis upon God as immanent and as personal. If our philosophy becomes tinged with either materialism on the one hand, or pantheism on the other, little ground is left for belief in what we call a supernatural event.

But when we think of the personal God adapting the manner of his revelation to the limitations of human thought for great moral ends, we find rational ground for belief in miracles.

Questions

1. How did belief in the supernatural arise?
2. What do we mean by a supernatural event?
3. Why must we deny the possibility and hence credibility of an isolated or unrelated event?
4. Show that in justifying our belief in the supernatural we must find a rational place for such belief in the whole of our thinking.
5. How does the divine personality imply moral purpose with regard to men?
6. How was the divine purpose in revelation served by miracles?
7. Illustrate the answer to the above question from the fact of the resurrection.

Why was it necessary for the tomb to be empty?

8. Show how miracles illustrate the great principle of a necessary divine adaptation to human limitation.

Chapter XIV

This final chapter presents briefly some of the grounds upon which rests the Christian faith in a continuance of personal life after death. Here again we find that the Christian faith is only a higher and purer form of the common and well nigh universal faith of mankind that the spirit of man survives physical death. That belief in immortality of some sort is as old as religion itself we learn from the history of religion. Note, however, the great difference between the Old Testament belief in a future life, vague and not very inspiring, and the joyous confidence in "fellowship with the Lord" after death as expressed in the New Testament writings and in early Christian history. All this difference centers around and rests upon the Christian faith in Jesus as a risen Messiah.

Modern science, far from discrediting a belief in immortality, seeks in these days to find some facts which may support such belief. Whatever may or may not have been found, the whole trend of belief is toward personal immortality as a rational faith.

QUESTIONS

1. Give some of the beliefs in immortality in early Aryan religion and in Egypt.

2. Sum up briefly the Old Testament faith in immortality.

3. What are the essential elements in the Christian faith in immortality?

4. Show how this depends directly upon Jesus' teaching and his resurrection.

5. What may science urge negatively in favor of the faith in immortality?

6. What are some of the arguments against this belief and how may they be met?

7. Write out a full statement showing that the psycho-physical parallelism is no ground for denial of immortality.

8. Upon what deeper philosophical grounds must we reject all doctrines which make the brain (and nervous system) the cause of our conscious life?

9. What is the ethical argument for immortality and what is its force?

10. In what sense is belief in personal immortality a spiritual achievement?

Required Written Work

This written work must be handed in before the examination is taken, or at such time as the Board of Examiners may direct. For further suggestions, see "General Suggestions for Students." Write upon any five of the following subjects. The papers should be not less than 500 words in length.

1. Write a synopsis of the argument of Chapter II, describing and criticizing in turn materialism, agnosticism, and pantheism, and outlining the position of Christian theism.

2. Write out in your own language the argument of chapter III.

3. State the argument for freedom as given in chapter IV.

4. Outline the doctrines of divine transcendence and divine immanence.

5. Discuss the revelation of God in nature, and in religions outside of Christianity.

6. Discuss the nature of the Bible as the revelation of God.

7. Discuss the nature of the supernatural and the place of miracles in the Christian faith.

8. Discuss the nature and grounds of the Christian faith in immortality.

The following books are suggested for those who may wish to do further reading in Philosophy of Religion:

Pratt, *The Religious Consciousness.*

Strickland, *Psychology of Religious Experience.*

Wright, *Students' Philosophy of Religion.*

Matthews, *Studies in Christian Philosophy.*

Leighton, *Religion and the Mind of Today.*

Simpson, *Spiritual Interpretation of Nature.*

Otto, *Naturalism and Religion.*

Fiske, *Through Nature to God.*

Fiske, *The Idea of God.*

Galloway, *Philosophy of Religion.*

Bowne, *The Immanence of God; Theism; Personalism.*

McConnell, *The Diviner Immanence.*
Wendland, *Christianity and Miracles.*
W. A. Brown, *The Christian Hope.*

THE CHURCH AND INDUSTRIAL RECONSTRUCTION

Thoughtful men during the Great War recognized that the world was engaged in something more than a conflict of military strength. Men felt that the great ideals and principles of a democratic order of society were at stake. But what did democracy mean? What were those principles for which the nations had a right to ask men to adventure all they had? When these questions were raised the church had to speak, for Christianity is interested not merely in saving men for a kingdom of heaven but in establishing a kingdom of God upon earth. And so Christian men have been seeking to make plain to themselves what the Christian principles mean as applied to the social order, to problems of war and peace, to the relations of the nations to one another, to race problems, and the like.

In no field are these questions more difficult or more important than in that of industry. And in this field our volume for study is one of the most significant expressions. It represents the conviction that neither philanthropies on the one hand nor piecemeal reforms on the other are enough,

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that we must inquire whether our industrial life to-day is based on Christian principles and what can make it conform to Christian ideals.

The representative character of this volume is interesting. The Committee on the War and the Religious Outlook comprised a notable list of leaders from the principal Protestant churches. The subcommittee which brought forth this particular report was especially strong. The Methodists form a rather unusual proportion of this group and include Bishop McConnell, Frank Mason North, Edward T. Devine, F. Ernest Johnson, Herbert N. Shenton, and Worth M. Tippy. A careful student of these matters has called this book "the most thoroughgoing attempt that any religious body in this country has yet made to analyze our industrial order from the standpoint of the Christian ideal."

The editorial preface and Appendix III will introduce the student to this report and to the others which are listed opposite the title page. The book is not easy reading. Its mastery requires diligent study, but it will repay the effort. The preacher has here a mine of material for sermon purposes which he will find invaluable in this age when no minister can afford to neglect the subject of industry. He will find here as well the basis of a Christian philosophy in regard to modern industry.

Introduction

Read this through carefully. Does the

phrase, "Repentance for wrongs in which they have unwittingly shared," appeal to you as a subject for a sermon? Do you agree with the quotation beginning "The world-wide industrial unrest"? If not, hold it in mind as you proceed with the study.

Reread section 1. Why is the church interested in hours and wages? What is the "primary duty" indicated on p. 2? What "excuse" does the committee offer for treating again this oft-treated subject? By whom has the subject been treated before? (Look through Appendix II.) Note the aim of the book as stated on p. 4.

Reread section 2. Try to indicate in a few words "the Christian approach to industrial problems." How does it differ from the approach made by other than Christian students?

Chapter I

Read the chapter through carefully, trying to grasp the conception of the Christian ideal for society.

Reread the introductory paragraphs where the "Kingdom of God" is discussed and interpreted. The student will find excellent supplementary material in the books of Rauschenbusch, and in two more recent books, both small, *Christianity and Economic Problems,* by Kirby Page, and *Christian Ideals in Industry,* by Johnson and Holt. Note the authors' point that the three principles about to be discussed are "indissoluble parts of a single whole."

Note the suggestion that these principles

are "grounded in reality." Dwell upon this in your thought, for it is of real significance for the man whose ministry falls in an age of science.

Reread section 1. How does the conception of the sacredness of every personality bear upon the relation of employer and employee in industry? Upon making human values secondary to material values? Show how the conception of personality as sacred gives a direct point of contact with modern industry; with modern democracy.

Reread section 2, noting the detailed discussion of the Christian conception of brotherhood. What influences in present society deny or limit this?

Reread section 3. Note that brotherhood implies service. Do you agree with the "corollary of the principle of service" indicated at the bottom of p. 24? Notice carefully what the authors say of modern industry viewed from the standpoint of service.

What is the Christian view of property? This is a moot question and requires careful consideration. An important book on this subject is noted in the footnotes on p. 87. What are the practical tests to be applied to the institution of property?

Reread section 4. The "Kingdom of God" is here treated again. The beautiful sentences describing it might well form the text of a sermon or several sermons on this subject. The sentences will bear much expansion. For concrete illustration, consult *Cooperative Democracy*, by Warbasse, and

Representative Government in Industry, by Myers.

Required Written Work

Write a brief paragraph on each of the three Christian principles (which run like a motif through the book), personality, brotherhood, service, with positive or negative illustration from modern industry.

Chapter II

Read the chapter very carefully seeking to assess the present industrial order from the standpoint of the principles of Jesus.

Reread the introduction to the chapter. What conclusions have been reached thus far in the study? What is next to be considered? At what points is the present industrial order not Christian?

Reread section 1. Does modern industry consider men personally or impersonally? (Note that both attitudes are indicated both here and later in the text. The new is already growing up within the old. Is the impersonal still the prevailing attitude in present-day industry?) Show how the use of machinery tends to make labor seem impersonal.

We commonly think of overwork rather than underwork as dwarfing personality. The former the authors consider in section 3 of this chapter. Note that here the emphasis is on the lack of opportunity to work. The student may well look about his community for illustration.

Who should bear the burden of unemployment? The Amalgamated Clothing Workers are reminding us that they make clothing as a public service and should not be compelled to bear the unemployment resulting from the seasonal character of that work. Write to this organization, 31 Union Square, New York City, for their unemployment program. Notice the important statistics on unemployment.

Discuss inadequate income as limiting personality. Note the discussion of a family standard and study the statistics to see whether wages permit it. The student will notice that these are reliable statistics collected by expert economists. At what point are statistics inadequate?

Discuss inadequate leisure as dwarfing personality. Notice the statistics. Why is it particularly appropriate for the church to interest itself in a rest day for workers? By what means are the personalities of the future dwarfed?

Reread section 2. Notice the very significant suggestion in the opening paragraph that for most men breadwinning constitutes almost the whole of existence. Consider men of your acquaintance to see whether this is true.

Notice the points in which modern industry is inconsistent with the Christian conception of brotherhood. Think over such statements as the one on p. 59 regarding a class war, and on p. 60 regarding the control of natural resources.

Do you agree that the attitude of the

general public is often "unbrotherly"? Note the classification of men indicated on pp. 62 and 63.

Study the statistics regarding the distribution of wealth indicated in section b. The situation in the steel industry as here indicated may well be considered in the light of the Interchurch Steel Report. Try to grasp the significance of the last paragraph of the section where the possibility of production of sufficient for all is indicated and note how it relates to brotherhood.

Reread section 3. Is the implication of the introductory paragraph that business should be conducted primarily for service Utopian? In a little book by Tawney, *The Acquisitive Society,* there is a significant chapter on "Business as a Profession." Notice the discussion of the point of view that self-interest is legitimate in business. Do you agree that this conception "lies at the heart of our industrial conflicts"? How can this attitude be changed?

Do you consider that the lack of opportunity on the part of workers to develop their own lives, as indicated in section 2, is as serious as low wages and long hours?

How does autocracy show itself in the division of profits? It is well for the preacher to talk with business men and working men to see their reaction to this situation.

Reread section 4. At what point does the Christian point of view coincide with the protest of labor?

Required Written Work

List the unchristian aspects of the present industrial order and briefly describe each with illustration.

Chapter III

Read the entire chapter thoughtfully, seeking to grasp its main thought.

What are the principles to which the Christian is committed? Try to recall from your first reading the answers to the questions on p. 81. What is meant by the phrase so often used in the text, "an industrial order"? Why is the church interested in the kind of industrial order that prevails?

Are industrial systems ever static or permanent? The answer to that question is important as it has real bearing on the attitude toward change in the present system. What are the distinguishing features of our present order? Reread section 1. To what test must property be subjected? Is private property a good thing? Should there be limitations in its possession or use? Distinguish between "property for use" and "property for power."

What is the second "structural feature" in our present order? Reread section 2. Does the relation of men as those who can employ and pay wages and those who are merely wage receivers have any bearing on the application of Christian principles?

What criticisms have been brought against the wage system? Is the wage-

worker in any sense a "slave"? Recall President Wilson's famous phrase, "economic serfdom." Show that the conflict of interest between employer and employee makes brotherhood difficult to attain.

Does the wage system contribute to the creative joy and self-expression of the worker? Develop this point.

Reread section 3. Note the different points of view regarding competition. Each is discussed here in some detail. Can they be reconciled? On pp. 98-101 is indicated the meaning of competition and its operation in business and in the professions. Note the suggestion on p. 102 that competition to-day is between classes.

What is the element that makes economic competition unchristian? How does self-interest tally with the Christian principle of service to the common good? What is the conclusion of the section?

Reread section 4. What is fundamentally wrong with out present industrial order? Note the analysis of the following pages. Give the gist of the quotation from the famous Archbishops Committee.

Required Written Work

Briefly describe the three "structural features" of the present industrial order and indicate in what way each hinders the application of the three Christian principles laid down in the text.

Chapter IV

Read the chapter carefully, trying to

grasp the Christian method of social betterment. Chapters 1 to 6 of *The New Social Order*, by Ward, are interesting here.

Reread the introductory paragraphs. To what is Christianity committed? Note the three principles which are to guide in attaining a Christian industrial order.

Reread section 1. How is love to be created? What are the practical standards for judging proposed economic changes? What are the difficulties involved?

Reread section 2. What do the authors consider Christianity's "most distinctive contribution to the solution of the industrial problem"?

Upon what is Christian faith based? Notice how the subject of faith in God, and hence in one's fellowmen, is developed in relation to industrial change. What are the two steps indicated on p. 116 in the development of faith?

Reread section 3. The section is important as indicating the method through which industrial change should come.

Reread section 4. What problems arise when we consider the actual application of Christian principles to industry? Notice the three groups of persons indicated and the problems in regard to the second and third. Study carefully the thoughtful discussion of class war on pp. 124-131. Notice the comparison between international war and class war. Notice that what the authors say of violence is addressed to the two sides of the conflict. What is the "necessary corollary" (p. 128)? Notice

the treatment of freedom of discussion—an inalienable American right.

Required Written Work

Briefly summarize the section on "Problems of Application." Discuss briefly the importance of freedom of speech in securing orderly industrial change.

Chapter V

Read this important chapter carefully that you may grasp the possibilities indicated of immediate changes in the direction of Christian principles applied to industry.

Reread the introductory paragraphs. Do you agree with the opening statement? Note the important suggestion as to the necessity of discrimination in regard to objections made to economic change. What shall be the attitude of Christians toward objections raised by those whose personal interests are involved?

What must be the place of experts in making industrial changes? Are the proposed changes "radical" or are they generally approved by students interested in the common good?

Reread section 1. What is the principle to be followed in regard to unemployment? What is the responsibility of employers? What social remedies are suggested? Give attention to the footnotes.

What is the second practicable step? Do you agree as to its necessity? Note the reference to the famous report of the Brit-

ish Labor Party. What is the responsibility of the church?

What shall determine the amount of the living wage and the method of securing it? What is the relation of high wages to high labor cost? Note the discussion carefully, as there is common misunderstanding concerning this point. Is the test of efficiency the chief test from the Christian standpoint? What is the third practicable step? How many hours should a man work? Does a shorter working day contribute to efficiency? What should be the Christian emphasis in regard to a day of rest? What is the fourth practicable step? What standards regarding child labor have been set? Are they sufficiently high? Is restrictive legislation sufficient? Why not? What else is required?

What should be the attitude of Christians to women in industry? What safeguards should be put about working women? What rights guaranteed? What is necessary in addition to protective measures for workers?

Note that the practicable steps indicated thus far in the chapter have had to do with measures designed to develop and protect personality. We now come to the consideration of steps involving more fundamental changes.

Reread section 2. Notice again the implication that democracy must prevail in the economic as well as the political sphere. Do you agree?

What is the first step in securing the

democratic control of industry? Notice the long, careful discussion of collective bargaining. This is a subject upon which there is much difference of opinion and the preacher should be familiar with it. The Social Creed of the Churches declares for the right of employers and employees alike to organize, and the General Conference of 1924 said officially, "We call once again . . . for the recognition of labor's right to organize, for the laborer's right to be heard through representatives of his own choosing, for an increasing share of responsibility by labor in the control of industry."

From the Christian point of view does the guarantee of the right of collective bargaining go far enough?

Notice the discussion of some employers' plans and of certain English plans. Consult *Representative Government in Industry,* William P. Hapgood, Columbia Conserve Co., Indianapolis, Ind., for pamphlet outlining his experiment. What are the four types of industrial organization looking toward democratic management? What would probably be the values of a democratic organization of industry?

Reread section 3. Here is a further practicable step. Notice the discussion of profit sharing—a moot subject. Is profit sharing a final solution of the wrongs of unequal distribution? Notice the conclusion of the British Quakers. What possible changes in taxation laws might lead to more equitable distribution?

Required Written Work

Enumerate the "present practicable steps" and state briefly what each involves.

Chapter VI

Read the entire chapter, having in mind the distinction between present practicable steps and the question of the longer future.

Reread the short introductory section. Notice that the chapter seeks to answer the question raised in the first paragraph regarding the economic system of the future. Notice the repudiation of the idea of pure individualism and the frank acceptance of the conception that society is an organism. This is the scientific conception of society and is basic to our thinking. It is the Christian conception as well.

Reread section 1, a very important part of the book. It brings us to the very heart of the subject of fundamental economic change—the question of private ownership of the means of production and especially of natural resources. Notice the question of "how far" and "what method" raised on p. 172. Should the churches indorse social ownership? Notice the thoughtful discussion beginning on p. 173. Notice the short but important discussion of guild socialism.

Reread section 2. At what point does social ownership become advantageous? Notice the emphatic suggestion that we must go forward as rapidly as possible, and the significant point that already we have in

reality abandoned individualism. With what are Christians concerned in this whole matter? Notice carefully the illustration of the Buildings Trade Parliament of Great Britain. Does it seem to point the way to something more Christian than the wage system? Notice the "central ethical principles" that are reiterated on p. 182.

Reread section 3. Upon what motives do Christians, psychologists, and economists tend to agree, as conducive to efficiency? Notice the emphasis upon the creative as opposed to the possessive instincts. What must be substituted for the motive of self-interest? Can men's motives be changed? What did the war teach us in this regard? If we are concerned with securing a new heart, shall we be unconcerned with changes in the economic environment?

Required Written Work

Give your opinion as to the necessity for the extension of social control. With section 2 as a basis discuss "The industrial organization of the future." With section 3 as a basis, discuss the need of a new motive in industry.

Chapter VII

Read the chapter through. The preacher will find here many helps for his "personal work."

Reread the introductory pages. Can the individual overcome the difficulties of living a Christian life in the midst of an unchris-

tian social order? Notice the striking illustration of the Quaker, Woolman. Has the individual any responsibility?

Reread section 1. Notice carefully the practical suggestions for Christian employers.

Reread section 2, noting the suggestions for Christians as investors and the striking illustrations. There is fine sermon material here. The Commission on the Church and Social Service of the Federal Council of Churches has under advisement a report on Christian investments, by Dean Lathrop, raising the question of a research organization created by church boards and foundations to obtain information about the securities which they are considering for investment, with special reference to labor conditions and other ethical considerations.

Reread section 3 with its suggestions for Christians as employees. Notice that the standard is set in spite of a sympathetic understanding on the part of the authors of "extenuating circumstances" and of the bearing upon the workers of "the impersonal character of modern industry."

Reread section 4, noticing the responsibility of Christians as consumers. Write to Cooperative League, 167 W. 12th St., N. Y. C., for its very suggestive literature on cooperation, a means of Christian activity for consumers.

Reread section 5, which discusses Christians as citizens. The emphasis is upon social legislation.

REQUIRED WRITTEN WORK

Summarize briefly each of the five sections, giving an illustration, real or hypothetical, for each.

Chapter VIII

Read the chapter thoughtfully, that you may grasp its practical suggestions for the church in its relation to the industrial order.

Reread the introductory pages. How does the subject matter of the chapter differ from that of the preceding chapter? What is the primary function of the church? What does this really involve? What three things must the church do in order to discharge its function effectively?

Reread section 1. Notice what winning men to the Christian ideal means. Notice especially the important suggestion regarding restudying the Gospels to see what the teaching of Jesus really involves. What is social evangelism? What is the social task of religious education?

Reread section 2. Notice the very practical task that confronts the church. How can the necessary knowledge upon which to act be secured? What is the place of the church forum? How may fraternal relations with labor be secured? What is the place of Social Service Commissions? Reread section 3. How can the church as a corporate organization show forth the Christian ideal?

REQUIRED WRITTEN WORK

State what seem to you the three most

important points in answer to the question, "What can the church do to Christianize the industrial order?"

The student will find the historical study by Dr. Crouch in Appendix I very valuable.

THE RELIGIONS OF MANKIND

SOPER

The Author

Professor Edmund D. Soper is the son of one of the esteemed veteran missionaries of our church, and was himself born in Japan. He came to this country as a boy of fifteen to secure his education, studying at Dickinson Preparatory School, Dickinson College, and Drew Seminary. Previous to his seminary course he served as State College secretary for the Y. M. C. A. in Pennsylvania. He was for five years secretary of the Missionary Education Movement. Since 1910 he has been a teacher of missions and comparative religions, first at Ohio Wesleyan, then at Drew Theological Seminary, and since 1919 at Northwestern University. In 1918-1919 he traveled in Japan, Korea, and China in the interests of our missionary work. An earlier volume by Dr. Soper on *The Faiths of Mankind* has been very widely used, especially by the voluntary Bible classes of the Christian Associations in the colleges.

Introductory

As American citizens one of the most pressing demands upon us to-day is to understand the nations and the peoples with

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whom we have been brought so intimately into contact. This is an experience of a comparatively recent period. Until the Spanish-American War in 1898 our international contacts were relatively unimportant, and as a consequence Americans were more or less provincial and narrow in their outlook. But with all that was accomplished to change this attitude in the intervening years, it was not until the Great War that in an inescapable manner our people were made to realize that an understanding of the peoples on the opposite side of each of the great oceans which wash our shores is absolutely necessary to our own welfare and peace, not to speak of the good of these peoples themselves.

The relationships are so intricate that no one man can hope to be a master in every phase. One must give himself to diplomacy and statesmanship, another to history, another to industry, commerce, and economic development, and still another to social organization and culture. Underneath all other features of a people's life lies its religion, and that religion is the surest index to the inner meaning of that life. Understand their religion and the most significant features of a people's character are laid bare. And this more than anything else is what we must have. The study of this volume is to be looked upon as an introduction to this fundamental feature of our international relations.

As Christians we are interested in the missionary enterprise. Why do we believe

in missions? I suppose many answers might be given to this question, but when they are all sifted down it seems to come to this, that we believe in missions because the religions the non-Christian peoples now have are insufficient. They do not reveal God as we see him in the face of Jesus Christ. And this is what men and women need—the knowledge of God. Yet with all this, God has not left himself without a witness among any people. No matter how strange religious beliefs may be, the discerning eye can see that there has been among every people a search after God. It is the study of this quest which this volume provides. Out of it all should come the conviction that with all that these people have achieved they stand sadly in need of the supreme gift of all, the knowledge of God which comes through Jesus Christ. The purpose of missions, then, is to make Christ known that through him men and women the world over may find God and reach the deep satisfactions which only God can impart.

But we men and women are not only American and missionary enthusiasts, we are students of religion, seeking to discover the fuller meaning of our own faith and see it in the light of all the movements and tendencies of the present day. This becomes a serious duty to-day when every article of our Christian faith is being subjected to the most searching criticism and a reinterpretation is being sought in the light of all that has been taking place in the

world of thought and activity. One of the indispensable disciplines in the midst of this uncertainty and change is to know what religion is and what the heart of man demands to satisfy his inner longings and aspirations. Nothing can take the place of a study of the various religious systems of the world at this point. As it has been aptly put, the man who knows but one religion knows none. We Christians, with an Old as well as a New Testament, are fortunate in being compelled to study one other religion besides Christianity. Even here there is difficulty, for many have not realized that in the Old Testament they are dealing with another religion, which should be compared and contrasted with the religion of the New Testament.

What we do in the study of *The Religions of Mankind* is to extend this study to include all the great religious systems. In this way we may come to some realization of the direction men have taken in their search for a more satisfying conception of God. And the great lesson to be learned is that man is fundamentally the same in every century and in every land, and that, when we find him persistently following a certain course or believing certain things whenever and wherever he moves out after God, we have here a sure indication of something which we cannot afford to neglect if we are to interpret religion rightly even for ourselves. This will come out many times in this study. Sacrifice, prayer, and the thought of a mediator are

illustrations of fundamental human needs which in some form must be present in that final religion that is to satisfy man.

A single volume can only serve as an introduction to such a vast subject. Every minister ought to make up his mind to proceed farther than the bounds of this book. For that reason a short list of books has been given in connection with each chapter. It would be a good thing to choose some religion which has been of peculiar interest and follow it through. Only in this manner can one make his own what is in this volume presented merely by way of introduction.

Many who study this volume will be deeply interested in the subject with which it deals. This is necessary if anything worth while is to be extracted from the study, but there is also a danger lying just at hand. The very interest one may feel may blind him to the fact that any lasting benefit he is to derive depends upon a mastery of the essential features of the religion. Failing here his interest will evaporate with the passing of the weeks and the only thing left will be a vague sense of something which held his interest once but which eludes his grasp now. Each student should make sure that he has grasped the important facts of each chapter, that he can tell the difference, for example, between Hinduism and Buddhism, and do it so clearly that he can realize the meaning of each religion in the life of the world today.

Required Written Work

Two or three questions are furnished on each chapter. The student may omit one of these questions on each chapter. Write out the answers to the rest.

These same questions can be used by the student for purposes of study and review in preparation for examination. For this purpose, use also the ten general questions given at the close of this pamphlet.

Chapter I. The Nature of Religion

This chapter was included in this volume because of the fear that most of its students would not have had the opportunity of a course of reading or study under an instructor on these important preliminary considerations. The question which is to be kept in mind from beginning to end is this: What is this thing called religion which I am about to study? The danger lies in taking it for granted that we already know what religion is. Keep an open mind and as the definitions pass before you one after another keep asking: "Does this square with my idea of religion? If not, what must I change in my attitude, or what other elements must be added?" Nothing could be better than to keep pencil and paper busy attempting at each stage to write a definition of your own, and in the end comparing it with what others have put down as their definition.

There is real danger of discouragement to the student in this chapter. The remain-

ing eleven chapters should be looked upon as illustrating the contents of this first chapter. We can never learn what a thing really is from a definition; we must see it at work under all conditions and through the centuries to be sure that we appreciate its inner meaning. So of religion, we can only enter into its significance after we study it in its history and various manifestations in the great religious systems. What this all means is that Chapter I can only be understood in a deep sense after the whole volume has been studied; then the first chapter will take on new meaning. It should be studied twice, once at the beginning and again at the close.

Required Written Work

1. What is your own definition of religion?
2. How did religion start among men?
3. Do you think the non-Christian world needs a new religion or the development of the religions already there? Give reasons for your answer.

Chapter II. Animistic Religion

Much hinges on an understanding of the religions of the lower culture, with which this chapter deals. All religions have developed out of an animistic beginning and cannot well be understood without a knowledge of these early forms. It will be discovered that practically every feature of the great religious systems to be treated later is to be found in simple and relatively

undeveloped form in the raw, crude beginnings. It will also be of great assistance in helping us to answer more clearly the questions raised in the first chapter relative to the definition and origin of religion.

The most important sections are those dealing with the higher powers of animistic religion and their worship. Be sure to come to an understanding of fetishism, not only because it is an interesting phase of animism, but because of the light it furnishes on the relation between religion and magic, which is dealt with in the last section. It is doubtful if any subject in the volume is capable of proving more useful to the minister than this. The superstitions with which every community is beset are based on an attitude which harks back to magical practices and belief in evil influences, not to speak of spirits. The relation between magic and religion, then, will repay the most careful study.

Required Written Work

1. What features in the belief and practice of animists are to be found (in different form of course) in your community?

2. Make a list of the common superstitions in your community. Wherein are they similar to and wherein do they differ from the practices of animists?

3. What is the best way of overcoming superstitions?

Chapter III. Egypt and Mesopotamia

The student may wonder why this chap-

.ter and the next have been included. The reason is that our purpose is to trace the history of religion through its various forms. Lessons may be learned as well from those religions which have come to an end as from those whose development is not complete. Note carefully the peculiar features of these faiths. Also notice that religions are closely connected with the social, economic, and political conditions under which the people lived.

REQUIRED WRITTEN WORK

1. What connection did the geographical and economic situation of these people have with their religious development?

2. These religions both ceased to exist in historic times. Put down the reasons why you think this happened.

Chapter IV. Greece and Rome

Of all the nations of antiquity those which influenced most the civilization of the West were Greece and Rome. This is true in almost every sphere of human thought and activity and in none more than in the sphere of religion. Christian theology was the work of the Greek mind applied to the gospel. The organization of the church was the work of those who inherited the spirit of Rome, the city of authority and law. How important that we should burrow down into the fascinating story of the development of the early religious life of these peoples to discover the meaning of their genius and what it was

that gave them direction and dynamic. Of great interest and importance is the study of the need of an element which neither of these religions possessed in the beginning and which was contributed from the more emotional East.

Required Written Work

1. Put down the striking differences you have noted between the religions of these two peoples.
2. What was lacking in each religion, and what was the contribution to each from the East?
3. In what respect was Christianity like and in what unlike the other religions which came from the East?

Chapter V. The Religion of Zoroaster

The chief interest in the religion of Zoroaster lies in its remarkable doctrine of God. And just here care must be taken. It is usually thought that two supreme Divine Beings shared the world, one good and one evil. This is doubtless true of this faith in more recent times, but the question rises as to whether this was the teaching of Zoroaster himself. Dr. Moulton and others believe that the prophet was a true monotheist and that the dualism we discover later was introduced by men who did not have his lofty outlook. Then when it is seen that this great god, Mazda, was always on the side of righteousness, and hated sin, it is quite evident that we have in the teaching of the great prophet one

of the most remarkable conceptions ever entertained by a religious genius, only equaled by the vision of the Old Testament prophets and only surpassed by the doctrine of God as we find it in the New Testament.

Required Written Work

1. What are the differences between the teachings of Zoroaster and that of the magi and their followers?

2. What would the Parsees of the present day be compelled to do with their religion to make it a vigorous faith?

Chapter VI. Hinduism

In Zoroastrianism we made the transition from the old systems of classical antiquity, which have passed away, to the living religions of mankind. Of these Hinduism is one of the most important and also one of the most difficult to study. This is caused by the fact that Hinduism is a system which has accommodated itself to so many different tendencies that it is almost anything you wish to call it. The one hope of seeing the light at all is to follow this religion, as nearly as we may, through its long development. Care should be taken to learn the meaning of the caste system in its religious relations as a clue to what it means to be a Hindu. Again it is important to trace the changes that have taken place in the system and the changes and adaptations which are being forced upon Hinduism now before our very eyes. The most religious people in all the world will not

cease to be religious; the question is, What religion will satisfy them as they absorb more and more of the education and culture of the West? There is no more interesting transformation than this now taking place in the world.

Required Written Work

1. List the stages through which Hinduism has passed.
2. What does it mean to be a Hindu?
3. What has Christianity to offer a Hindu at this time when he finds the old beliefs unsatisfactory?

Chapter VII. Buddhism

This religion was born and grew up in India. but is not found there to-day. All the time we should be thinking about this and trying to find out why such a strange result should have been the outcome of so propitious a beginning. The character of Gautama Buddha deserves the most careful and sympathetic study. He is one of the world's greatest and best men. His teaching came out of his experience.

Study carefully the experience under the Bo tree, what preceded it, and what it meant to the Buddha. The section on Early Buddhism is the basis of all Buddhist teaching in all its future development no matter how divergent that later teaching might be. Then study it carefully, especially the strange and evasive doctrine of the "no-soul." When this has been done the journey through the labyrinth of Buddhist

teaching is only well begun. This means that the difference between the teaching of Gautama Buddha and the Hinayana must first be discovered, then the greater differences between the Hinayana and the Mahayana. Do not be discouraged if this latter seems difficult of solution—it has caused many men the most severe struggles. You will have more light when the sections on Buddhism in China and Japan are studied. But through it all keep it in mind that the most worthy antagonist Christianity can ever meet is this remarkable religion, which was born in the life and mind of Gautama Buddha.

Required Written Work

1. Put down separately the teachings of Gautama Buddha, the Hinayana, and the Mahayana. Which appeals the most to you, and why?
2. Why do you think Buddhism failed in India?
3. What causes can be assigned for the change in Buddhist teaching to the Mahayana doctrine?

Chapter VIII. The Religion of the Chinese

Here we have a civilized people who have carried along with them through millenniums religious beliefs and practices whose beginnings are unknown. These beliefs and practices are an expression of the original genius of the Chinese and show the direction their minds and hearts take, hence little progress can be made in understand-

ing them until these early forms are studied. Three subsequent contributions were made to China's religious life, the most important of which was that of Confucius. The essential points of his life and teaching should be studied as a foundation to an understanding of what has governed the actions and thinking of the Chinese ever since. With all that Confucius was able to do, China's heart was not satisfied. This was Buddhism's opportunity, and she embraced it splendidly. With peculiarities which have never approved themselves to an orthodox Chinese, this new religion found a place and is to-day one of the living religions of China. Taoism is far less significant and holds out little hope of being able to lift the Chinese to a higher level.

Required Written Work

1. Put down the three aspects of the early religion of the Chinese—what influence is each likely to have on human life?
2. What made the Chinese dislike Buddhism, and why did Buddhism succeed in spite of these obstacles?
3. What did Confucius stand for in his teaching? What is the strongest point in his system? Wherein do you feel it falls short of the highest ideal?

Chapter IX. The Religions of Japan

Here is a people whose culture and civilization (religion included) were for the most part received from China. And yet Japan has a national individuality so

marked and so well developed that everything she touches she makes her own. So it is necessary to study the Confucianism and Buddhism, which were importations, as well as Shintoism, the primitive religion of the people. This contribution must be carefully noted or else one is likely to fail in understanding the true meaning of Japanese life at the present time as well as in the past. After having studied Confucianism in China and Buddhism in both China and India, the chief task here is to note the changes and adaptations of these to fit in with the natural bent of the Japanese mind.

Confucianism is very different as we see it in Japan. The whole idea of the State and its rulers is built on a different foundation. Hence when the teaching of Confucius was brought over it was in some aspects pressed almost out of shape to become usable at all in Japan. The change was not so marked in Buddhism, but even here the direction given by the development in China was accentuated to a great degree when it was carried over to Japan.

Required Written Work

1. How do you account for the present reverential attachment of the Japanese to their Ruling House?

2. Put down carefully the changes in Confucianism on being brought to Japan. What conditions made this necessary?

3. Wherein does the Shin sect differ in its essential teaching from Christianity?

Chapter X. Judaism

This chapter does not aim to give an adequate survey either of Old Testament religion or of Judaism; it is meant rather as an introduction. The first section is important, giving the background of the religion of all the Semitic peoples. It might be well to compare what is said here with the characterization of the Indo-Europeans in the first section of Chapter V. From these two races have come most of the great religions of mankind. The practical value of this chapter will be found in the statement of the likeness and difference between the Reform school and the Orthodox. Synagogues of both these types are to be found in all our large cities, and their interpretations of religion are quite different.

REQUIRED WRITTEN WORK

1. What kind of a man is a Semite, and how does his character affect his religion?
2. How do you differentiate between an Orthodox and a Reform synagogue?

Chapter XI. Mohammedanism

Judaism claims that she has two "daughter-religions," Mohammedanism and Christianity. If we wish to know Islam (Mohammedanism), the first step is to try to understand the character of the Prophet Mohammed. The most difficult feature is to determine how a man living a seemingly correct and honorable life until he was fifty should "go to pieces" during the last

ten years of his life. Try to get the clue as it is given in the section on the Prophet. It would be well to list the "Five Pillars" of the Islamic faith. These practices have had much to do with the hold the faith has had on its followers and the rapidity of its spread. Of all the doctrines by far the most important is that of God. He is "different" from men—be sure to see the significance of that term and its implications. The most religious men in Islam to-day are the Sufis, or mystics. They are loyal Moslems, but differ from others of the orthodox. Be sure to note what is the essence of their religious life.

Required Written Work

1. What made Mohammed so different after the "Flight" to Medinah?
2. What is the difference between the Moslem ideal of heaven and the Christian?
3. In what respects does Allah differ from the God revealed by Jesus Christ?

Chapter XII. Christianity

There is always a danger when a student approaches his own religion—he thinks he knows it. This may be true and it may not. To avoid any risk, it would be well for every student to try to come with open mind as a learner. What really makes Jesus Christ stand out as a great figure in history? Answer that in new words and from new angles of approach and your preaching will take on new life. This chapter was written to stimulate that kind of

thinking. We are in an unsettled state to-day religiously and theologically, as we are in other ways. Each age has had an interpretation of Christianity which fitted it to meet the needs of the time. That is what is needed to-day. Every student who reads this chapter ought to feel the stimulus to preach such a gospel and in such language that people may feel he is ministering to them the very word of life, just suited to them in the midst of their present-day dilemmas. Only a man who combines boldness with a deep experience of the grace of Christ can do the needful thing—but is it not worth while?

Required Written Work

1. What made Jesus great in the estimate of his disciples? What makes Jesus great to us to-day?
2. What has been the contribution to the life of Christianity at each crisis through which it has passed?
3. On what grounds can you appeal to men and women to-day to become devoted followers of Jesus Christ?

General Questions

1. Definitions of religion.
2. The different conceptions of the Divine Being found in the various systems.
3. The teaching of Zoroaster.
4. The life and teaching of Confucius.
5. The spiritual development of Gautama Buddha.
6. The character of Mohammed.

7. The secret of the influence of Jesus Christ.

8. The development of the teaching of Buddhism.

9. The earliest forms of the religions mentioned in the various chapters.

10. Definition of animism, fetish, mana, avatar, arhat, bhakti, maya, Karma, totem.

For Additional Reading

The following recent books may be added to those mentioned by Doctor Soper.

G. F. Moore, *The History of Religions.* Two vols. The standard work on the subject in English.

R. E. Hume, *The World's Living Religions.* A very convenient manual.

J. Warneck, *The Living Christ and Dying Heathenism.* A strong and stimulating discussion of animistic religion and its contact with Christianity.

J. G. Frazer, *The Golden Bough.* One vol. An abridgment of a large work of twelve volumes.

NEELY'S PARLIAMENTARY PRACTICE

NEELY

The author of this work, Bishop Thomas B. Neely, is so well known among Methodists that nothing need be said concerning him. He has written extensively for publication, and his books dealing with church polity and the polity of Methodism in particular have been of unusual value. He has long been recognized as an authority in the field of parliamentary practice, his first book upon this subject having been written nearly forty years ago.

This little volume was placed in the Course of Study at the special suggestion of the bishops. Their experience made them feel the importance for the minister of a knowledge of the rules of order. Such a knowledge is of value to every man, for we live in a land in which social and civic and religious matters are constantly being considered in deliberative assemblies of one kind or another. But the minister in particular needs such knowledge, for he is often called upon to preside over gatherings where business must be transacted. If that business is to be done effectively and expeditiously, while at the same time the

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rights of all members of the assembly are regarded, then there is needed a presiding officer who shall know what the accepted rules of procedure are. There are to be found men occasionally who use their knowledge of parliamentary rules to obstruct and embarrass. A study of this volume, however, will show that such a knowledge rightly used is vitally important for the effective carrying on of business with due regard to the rights of all concerned.

This volume is one that should not only have the careful reading and study of the student but be kept for reference in the future. It is not the intention that the student should memorize every detail presented. What the student should aim at is, first of all, to understand the fundamental principles of organization and procedure which are here so interestingly and clearly laid down, and, secondly, to master the more important points which a presiding officer should have at his command if he is to do his work effectively.

Note the clear arrangement of the book and the way in which by the use of black-faced type and italics the author brings out the important points. The student should, first of all, know the main divisions of the book and keep these in mind so that he will not be lost in details. Because of the character of this book no written work is required of the student other than the usual written examination. The series of questions which is here appended will aid in

the study of this book and in reviewing the material.

Special Note to Examiners.—Because of the large amount of detail included in this volume the examiners are asked to base examinations upon the questions which are here appended.

There is no "Required Written Work" in connection with this volume.

Part I

Note the interesting explanatory and historical material given here as elsewhere in the book by Bishop Neely and observe particularly the comment on the meaning of parliamentary law.

Part II

Read with care this entire section.

1. Study in detail how a body is called together and organized.

2. Name the customary officers and describe their duties.

Part III

1. Describe fully how business should be introduced and presented to the house (getting the floor, making and seconding motions, stating the question, etc.)

2. What are the main rules that bear upon the conduct of debate or "the discussion"?

3. State the main points made by the author in relation to the process and forms of voting, including the matter of the division of the question.

4. Describe the various modes of nomination and election.

Part IV

This part and the following contain material of special importance, which can be mastered, however, only by thorough study.

1. Give the five classes of motions; define and illustrate the first four classes.

2. Define motions to amend and describe the various forms.

3. Study the nature and purpose of the motion to commit; to postpone.

4. Discuss the motion for the previous question. Point out how it is put and what it involves.

5. Discuss the motions to lay on the table and to take from the table, stating the important points concerning these.

6. State the important facts as to questions of order, of appeals from the chair.

7. How can a motion be withdrawn?

8. State the important facts concerning the motions to adjourn and to fix time to which to adjourn.

9. Define "orders of the day" and discuss the call for these.

10. Define and illustrate questions of privilege.

11. Describe and discuss the division of the question; the motion to reconsider.

Part V

Note the importance of this whole matter of precedence in motions. This is among

the most difficult questions in parliamentary practice.

Give the general statement of the order of precedence (pp. 141, 142; see also p. 147).

Part VI

1. Define a committee; describe the kinds of committees, mode of appointment, mode of organization, method of business in the committee.

2. Describe how committee reports are received and what may be done with them.

3. Describe the committee of the whole, its purpose, and methods of procedure.

Part VII

Part VII and Parts IX to XII contain interesting and valuable material which should be carefully considered by the student, although no special questions are given on these sections.

Part VIII

Write out from memory an order of business and point out the reasons for such an order.

STUDIES IN CHRISTIANITY

BOWNE

Probably no other thinker and teacher has had such a strong influence over Methodist thought during the last generation as Professor Borden P. Bowne. Connected with Boston University for many years, he taught hundreds of young men who went into the Methodist ministry. A still larger number was reached by his writings. Particularly in the earlier period of his career he was often misunderstood and not infrequently attacked. In spirit he was neither an innovator nor a radical. His deepest interest, in fact, was to set forth for men the great truths of the Christian faith. He believed in that faith with all his heart. His work was apologetic in the finest sense. In the defense of that faith he felt it to be his first task to relieve it of misconceptions and of inherited incumbrances. But his real object was to set forward the faith itself in convincing fashion, and to defend it against wrong attacks. No man wielded a sharper pen than he. The keenest criticism that was ever written of Herbert Spencer came from him. To-day it is generally recognized that his writings form as strong a series of expositions and defenses for the Christian

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point of view as we possess from the pen of a Methodist writer.

Professor Bowne's chair was that of philosophy. He gave, however, large and interested attention to questions of Christian doctrine, which are, indeed, inseparable from questions of philosophy. Most of the material which composes this book was first published in separate volumes. They have been brought together here, and form perhaps the most valuable single volume in Professor Bowne's writings. They illustrate his usual method, clear exposition of underlying principles, careful avoidance of empty abstractions, suggestive illustrations, keen wit, and a fearless and frank manner. They show also that although he attacked opinions held by some within the church, yet his whole purpose was constructive. He attacks simply to clear the field of what he considers to be faulty and untenable, in order that he may set up that which is true and satisfying.

Professor Bowne has written many other volumes, among them being: *The Philosophy of Herbert Spencer, Studies in Theism, The Philosophy of Theism, Principles of Ethics, Metaphysics,* and *Personalism.* The last named volume, a series of addresses given to a general university audience, is perhaps the best introduction to his philosophical system. Professor Bowne died in 1910.

Required Written Work

The student is required to prepare an

outline of the first three chapters of the book. The purpose of this requirement is not primarily to test whether the student has read the book, nor even how carefully he has read it. It is rather to help him to read it thoroughly and profitably. It would be easy to prepare an outline for the guidance of the student. This is often done in furnishing an analytical "Table of Contents" in connection with a book. It is, however, far more valuable to the student to prepare such an outline himself.

The first thing that the student should do in reading the text and in preparing this outline is to note the main divisions into which a given chapter falls. Below are given the divisions for the first chapter. These are indicated here simply to show the student how this work is to be done.

1. The belief in a revelation of God is fundamental to Christianity, but this revelation as found in the Bible may be so conceived as to lead us into all kind of difficulties, pp. 3-6.

2. What is the Christian revelation, pp. 6-8?

3. The significance of the revelation of God in the Bible as compared with the sacred writings of other religions, pp. 8-19.

4. The Christian revelation as compared with the revelation in nature, pp. 19-26.

5. Misconceptions: the dictated book, pp. 26-33.

6. Misconceptions: the infallible book; must we maintain this, pp. 33-39?

7. The real nature of the revelation in

the Bible as the practical and adequate means to this end, pp. 39-56.

8. The question of natural and supernatural, the true supernatural, pp. 56-64.

9. The question of language: logical and theological, or poetical and religious, pp. 64-72.

10. As to the historical and progressive character of revelation; difficulties which this principle solves, pp. 72-83.

It will be noted that in most instances the main divisions of a chapter are indicated by the wider space between them.

Your first careful reading of the chapter should enable you to write out the main divisions as indicated above. If you do this, you will have a clear conception of the author's line of argument. Now go back to complete your outline of the chapter. Under each main head write out the substance of the author's argument so that the work handed in to the examiner will show for each of these first three chapters the main divisions and the outline of the author's thought under each division.

How this thought or argument of the author may be outlined under these main heads is indicated below. To illustrate this we will take the first three divisions of Chapter I as given above.

1. The belief in a revelation of God is fundamental to Christianity, but this revelation as found in the Bible may be so conceived as to lead us into all kind of difficulties, pp. 3-6.

This is the subject of the first chapter. The author is discussing not the fact of revelation, but its manner and how it should be conceived.

The Bible is the record of this revelation, but with its varied contents and character it is necessary to get a right point of view in order to understand it.

2. What is the Christian revelation, pp. 6-8?

It is a revelation of God, God showing himself to man, showing us what he is and what he means.

It is in the Bible, but it is not simply the Bible, and it is not affected by the many questions about the Bible.

3. The significance of the revelation of God in the Bible as compared with the sacred writings of other religions, pp. 8-19.

For this comparison we must look at the central message of the Bible; its disclosure of God's nature and its answer to the great questions of life.

There are truths in these other writings, but it is not enough to be able to pick out a few fine thoughts from a mountain of rubbish. The important thing is their answer to the great questions about God and man and future destiny, and what power they have to inspire or save.

The answer to these questions condemns the Asiatic religions: their thought of God, their moral ideals, the future which they offer are not redemptive.

Judge by their fruits. Test them by the service which they have rendered.

We recognize God's presence in all the world and a measure of truth in all religions, but when we put them all to the test, Christianity shows most of God and brings the highest life.

In the second chapter, note that there are three broad divisions.

1. The Incarnation. Observe that all except the first few pages are given over to its religious and practical meaning.

2. The Atonement. (1) Human thought and speech can only approximately express such truths, pp. 106-113. (2) Note how the various Scripture expressions about the atonement are to be understood and used, pp. 113-122. (3) Notice also the mistake of talking about abstractions instead of about concrete facts and experiences; illustrated by history of theories of the atonement, pp. 122-141. (4) The need of recognizing that the atonement deals with moral facts and personal relations and not with institutions or abstract ideas, pp. 141-176.

3. Grace and faith.

The third chapter hardly warrants so broad and inclusive a title as "The Christian Life." It does not study the Christian life as a whole. Its purpose is rather to give a right point of view from which to consider Christian experience and which will help us to avoid the common mistakes in interpreting that life. As a fundamental aid to the student in his work, the main divisions of this chapter are given below

as has been done with the other two chapters. The student may take these main divisions if he desires, but he should write out the argument of the author under each, as indicated above.

1. Some mistakes.

(1) Confounding theological terms with religious experience, pp. 198-204.

(2) Trying to make concrete facts fit into our hard and fast distinctions, such as saved and unsaved, spiritual and unspiritual, the church and the world, pp. 204-216.

2. The way out.

Begin with the idea of God as Father and of men as the children who are to be trained by him. Apply this to the various questions at issue: (1) as to the distinction of saved and unsaved; as to forgiveness and conversion, pp. 221-237. (2) As to the witness of the Spirit, pp. 237-252. (3) As to what makes a real spirit life, pp. 252-266. (4) As to the need of conversion, pp. 266-271. (5) Types of religious life and the real test, pp. 271-284. (6) The religion of childhood, pp. 284-292. (7) Theology is not experience, pp. 292-297.

JESUS CHRIST AND THE SOCIAL QUESTION

PEABODY

Francis Greenwood Peabody, for many years professor of Christian morals at Harvard University and since 1913 professor emeritus, was one of the prophets of the movement in the churches for the Christianizing of our social life. Many Christian leaders owe a debt of gratitude to him for their social viewpoint. The titles of his best known books, *Jesus Christ and the Christian Character, Jesus Christ and the Social Question, The Approach to the Social Question, Christian Life in the Modern World,* indicate his interest and the direction of his leadership.

The student will notice that though the book was published two decades and a half ago, it is still fresh and for the most part up to date in its viewpoint. One may suspect, of course, that were he writing to-day, when the whole institution of war is being subjected to the test of the principles of Jesus, the author would use fewer military figures. Moreover, each chapter needs to be supplemented by the recent literature on the subject. But Professor Peabody's book remains greater than most of the texts suggested to supplement it. It will prove a

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permanent inspiration to those who read it.

Chapter I

Read the chapter in the light of the statement on page 4, "It is the age of the social question"; page 9, "The social question of the present time is an ethical question"; page 13, "It would seem as if there were an obvious kinship between the spirit of this new philanthropy and the spirit of the Christian religion"; and page 56, "No sooner does one open his New Testament than he finds Jesus teaching of social duty with the same authority with which he discourses of Divine Love."

Note the author's suggested ground of encouragement beginning on page 68.

Chapter II

The interpretation of Jesus given in this beautiful chapter has been dynamic in the lives of many students. Read it with great care. It furnishes the key to the later chapters. Note especially the three social principles of the teaching of Jesus. These run through and interpret all the remaining discussion.

Chapter III

This chapter may well be supplemented with the report on sex relations of the Copec conference, a study which views the situation with tolerance but indorses the orthodox church position on the subject of the family; some studies on sex instruc-

tion which are being prepared by the American Association of Social Hygiene in cooperation with the Federal Council of Churches; and the fine volume by A. H. Gray on *Men, Women, and God.*

Chapters IV and V

Two little books which may well supplement these chapters are *Poverty and Wealth,* by Harry F. Ward, and *Christianity and the Economic Problem,* by Kirby Page.

Chapter VI

Much has happened in the world of industry since this chapter, still illuminating, was written. It may well be supplemented by the two books mentioned in connection with Chapters IV and V, and by *The Church and Industrial Reconstruction.*

Chapter VII

This chapter not only forms an apt conclusion to the study, but throws light on life itself.

REQUIRED WRITTEN WORK

In connection with each chapter write from 200 to 500 words as indicated below, with the exception of Chapter VI.

1. State the main points made by the author in this chapter.

2. Write a paper of 500 or 600 words in which you state the three social principles of the teaching of Jesus and describe in a

general way their significance for the social problems of to-day.

3. State the problem of the family to-day, the dangers threatening it, and the teaching of Jesus as it bears on the family.

4. What was Jesus' teaching concerning wealth, its meaning, its dangers, its use?

5. State the most valuable ideas which you have found in this chapter.

7. Give a brief outline of this chapter and indicate the chief help that you have received from the study of this book.

HISTORY OF METHODISM, VOL. II

STEVENS

The Scope of Volume II

Volume I of this history recorded the rise of Methodism, with a full account of the first half of Wesley's life. This volume completes the life of Wesley. It is a period as important in its way as that covered by Vol. I. The first years of a great movement are usually the more dramatic, but the second stage may bring the more difficult problems. Those problems often come from the very success of a movement. Methodism had begun as a movement within the Anglican Church. It admitted those who did not belong to that church, but its leaders were Anglican clergymen. It had no ordained ministers of its own, it held its services at other times than did the state church, it bade its people partake of the communion at these churches. That could not remain so. Then there was the problem of the administration of this movement and the control of its property. Wesley held all this in his own hands, but that too was bound to change with his death.

The same question came up in the new world, and of this we shall learn more in Vol. III. Methodism was spreading

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rapidly there. Leaders and people alike grew impatient of the restriction which prevented them from having their own ordained ministers and sacraments. When the colonies became independent the issue was forced. Wesley had to face again the logic of providence in history and provide for an independent church. Meanwhile we see how his own ideas developed, and we read with interest Wesley's opinions as to what constitutes a Christian church.

In the first part of this period comes a theological controversy, a form of evil from which Methodism has fortunately been relatively free. The major part of the book is given over to the record of steady advance, the story of Wesley's work and that of his colaborers.

Suggestions for Study

This is a book for you to own, to mark, to make notes in, and to return to in later years. Keep a note book by you as you read. There are many details here that you will not retain, but plan to keep what is valuable.

Before you begin reading, note the assignment of "Required Written Work." Make notes in preparation for this as you read, jotting down items and references to pertinent passages under the head of each of these subjects. This will make the reading of the book more profitable, and the writing of your papers more easy.

The student is again urged to secure and

read other materials on Wesley. (1) One or both of the volumes of his sermons. (2) His *Journal*, one of the most remarkable autobiographies of all literature. Everyman's Library publishes a very inexpensive edition in three volumes. Interesting extracts are published in a volume called *The Heart of John Wesley's Journal.* Augustine Birrell, literary critic, former member of the British cabinet, calls the *Journal* "a book full of plots and plays and novels." "If you want to get into the last century, to feel its pulses throb beneath your finger, . . . ride up and down the country with the greatest force of the eighteenth century in England." And he adds these words: "No single figure influenced so many minds, no single voice touched so many hearts. No other man did such a life's work for England." (3) If you cannot get more, buy the little volume of *Selections from the Writings of John Wesley* so admirably edited by Bishop Welch.

In the notes given below, the Roman numerals at the head of paragraphs refer to the chapter numbers. The questions are given to aid the student in his reading. The student who can do so would find it profitable, however, to write out the answers for his own use.

Book V

I-III. These chapters deal with the Calvinistic branch of Methodism and with the theological strife between the two sections. The latter is not a pleasant section to read.

Wesley had no desire for theological controversy. He was not one of those who identified religion with correct opinion. He was too much concerned with the realities of a true religious experience and a holy life to care for such discussion. The attack came from the other side. But Wesley could not be stampeded. He claimed his right to preach the gospel as he saw it.

The extremes of Calvinism as they meet us here have pretty well died out. They exist within the walls of a few schools, and have a certain influence in some quarters, but the preaching of to-day in almost all the churches stands where Wesley did and not with his opponents. It is well worth our while, however, to get a clear understanding of the issue.

Calvinism emphasized the sovereignty of God. Everything was determined by that sovereign will. That will decided who was to be saved; it determined likewise who was to be lost. In both cases men were predestined, whether to heaven or to hell. The free and responsible man vanishes. If God has predestined him to be saved, then the grace of God acts as an irresistible force to save him; the same grace keeps him without any chance of his being lost, and we have the perseverance of the saints. The individual is lost in the thought of the race: Adam chose for all and sinned for all. The race was present in him. Human nature is absolutely corrupt. The infant child is totally depraved in its nature, and therefore "odious and abominable to God." And

in such infants there is not merely depravity, but guilt and even sin, "though they have not yet produced the fruits of their iniquity." Such was Calvinism.

Wesley may not have been so skilled in theological phrasing as some of his opponents, but his sound sense revolted against this as truly as did his understanding of the gospel. His God was not abitrary will, but a holy, just, and loving Father. That Father desired to save men, and to save all men. Only one thing could stand in the way of such a salvation. Not predestination, not some decree of God by which only a portion should be saved. No, nothing but the sinner himself, nothing but his own refusal. For Wesley men were not merged in the race, they were individuals free to choose, to love, to obey. Grace was not irresistible, it was the help of God to which we must open our life. The fall of man had brought a depraved human nature, tending to sin. But the tendency itself was not sin, and the depravity did not mean guilt. And man was no helpless creature. True he must find his help ever in God, but with that help he must live a holy life. No salvation without holiness of life, Wesley declared. Such was his gospel, magnifying God's grace and yet calling man to choose and do.

We must not fail to recognize the noble character and useful lives of the leaders of Calvinistic Methodism. The college of Lady Huntingdon, of which we hear so often in these pages, is to-day at Cam-

bridge, after having been for over a century at Cheshunt. The Countess of Huntingdon's Connection numbers but a few thousand members.

IV, V. In these chapters interesting sidelights are thrown on many of the prominent characters. We are introduced to Asbury and Coke, who were to become so important to American Methodism.

In what way were the following institutions helpful to the cause of Methodism: the Foundry? the Newcastle Orphan Home? What were Wesley's relations with America and his opinions regarding the American Revolution? Describe the character of John Nelson. What were the principal actions taken by the Conferences in the decade, 1770-1780?

VI, VII. These chapters contain material of primary importance regarding both British and American Methodism. The student must master the questions at issue and make an attempt to estimate the significance of Wesley's actions.

What was the deed of Declaration? How did it affect the position of Methodism? When and how was the Methodist Episcopal Church organized? What was the real meaning of Wesley's ordination of Coke? Do you agree with the author's explanation?

VIII-XII. This section closes the remarkable drama of Wesley's life. It records the deaths of Charles Wesley, Fletcher, and other famous Methodists. Wesley lived to see the fruits of his labors

and the ever extending influence of his societies. The action of the Conferences 1780-1790, and the expansive tendency of Methodism, as seen in her missionary propaganda, deserve special attention.

Try to gain a clear, concrete, and living picture of John Wesley. Note his elements of strength, and mark also his limitations. There have been far greater theologians in the church, far more eloquent preachers. But consider him now in all his aspects in relation to the work to which God called him. Then observe what a representative Anglican Churchman, Boyd-Carpenter, says regarding the founder of Methodism: "Wesley exercised greater religious influence than any individual Christian in the last three hundred years."

What was the first Conference Cabinet? What does the author say about Adam Clarke? Name and characterize the most prominent of Wesley's helpers. What was the relation of the Methodist Societies to the Anglican Church in the last decade of Wesley's life? How was Methodism introduced into regions outside of England: in France, West Indies, etc.?

Book VI

The last five chapters in volume II are rather difficult to comprehend because they deal with the theology, the polity, and the organization of Methodism. They are, however, of highest interest and value. Note the development in Wesley's thought. Note the gradual adoption of the various

ecclesiastical arrangements. Note the emphasis which Methodism places upon the essentials.

I. Did Wesley propound new doctrines? Note his views regarding the following: the fall of man; the atonement; the fate of the heathen; salvation, conversion, Christian perfection, assurance, physical phenomena connected with conversion, providence.

II. Wesley did not have the whole ecclesiastical system of Methodism thought out from the start. It was a development, as the author demonstrates. The reason for the adoption and incorporation of each part was its adaptability.

III. What was the origin of the United Societies? What were the General Rules? What was Wesley's idea of the church? Do we have the same idea to-day? How has Methodism maintained its orthodoxy? Compare it with the Roman Catholic method. Should compulsion be used in matters of conscience?

IV. What were the origin and significance of the class-meeting? How did it differ from the band meeting? State the origin of the watch-night and the love feast. Methodism would not have been the great religious force that it has been without the lay ministry. Why did Wesley need the lay itinerants? What was his relation to his itinerants? Methodism was early interested in philanthropy. What charitable institutions did Wesley establish? Note the remarkable way in which he anticipated so many modern activities, and helped to

found what have become great modern movements.

V. What were the conditions in England at the rise of Methodism? Become familiar with the relation of Methodism to education, the Sunday school, missions, the tract society, church music. What was the nature and the amount of Wesley's literary labors? In this chapter we are brought into contact with the manifold influences of Methodism and its activities in various fields. It might well serve as an inspiration.

Required Written Work

Write papers of five hundred words or more upon any four of the following subjects:

1. Calvinistic Methodism: its leaders and the doctrinal differences between Wesley and the Calvinists.

2. Select five of the most notable associates of Wesley and give some characterization and description of each.

3. Methodism and the Anglican Church. Consider Wesley's place in the State Church and his attitude toward it, the earlier relation of Methodism to the church, and the conditions and circumstances that led to the independence of Methodism as a separate church.

4. Wesley's personal government of early Methodism and his arrangements for the organization of Methodism after his death.

5. Wesley's arrangements for the independent church in America. His concep-

tion of what constitutes a Christian church as shown in this.

6. Name the characteristic features and institutions of Methodism, telling how they originated.

7. Wesley's attitude toward creeds, the place which he assigned to them, the conditions which he set for church membership. Illustrate this by his arrangements for the church in America.

8. Wesley's character and habits.

LIFE OF PHILLIPS BROOKS

ALLEN

No form of reading or study is more profitable and interesting than biography. Our interest in the man carries us along and makes the study easy. At the same time, if our study be thoughtful, we are learning lessons of the greatest value. In the previous biographies of this Course we studied men of an earlier day; here we study a man of our own time. They were great leaders and statesmen, standing at the beginning of great movements and helping to shape affairs: Luther at the beginning of the Reformation, Wesley at the beginning of Methodism, Asbury at the beginning of American Methodism. Phillips Brooks was a preacher. He was interested in other things, but this was his passion. He influenced various movements, but the pulpit was his throne. Again and again men sought to turn him to other tasks or brought him other opportunities: a theological professorship, a notable position at Harvard, a place as contributor to important journals. In the end he refused them all, and the world was the gainer because he was true to his vocation as preacher.

The study of such a preacher is of incalculable value to other preachers, and for

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several reasons. First of all we study him as a man. The minister must be a man before all else. His calling brings him great opportunities for self-development, it calls out the best that is in him. That truth Phillips Brooks recognized. But he realized also the dangers that a minister faces. There is the danger that talk about religion may take the place of religion itself with the man who is compelled, like the preacher, constantly to speak on sacred themes. As we read this life we become acquainted with a preacher who was above all a man. Here is a fine antidote to sham or shallow speech or professionalism. The first inspiration that the book brings us is that of a great character. A humble shop-keeper told Stopford Brooke once how he met the temptation to do wrong by going back of his shop to the room where he had hanging a picture of the great preacher, Robertson of Brighton. So it might have been with one who knew Phillips Brooks. In part, at least, this book gives us the secret of that character: his absolute genuineness, his devotion to men and to his work, his close fellowship with Jesus Christ. Of the last there is a wonderful testimony in one of those rare moments in which he spoke of his own life, pp. 605, 606.

This life is valuable in a second respect in showing us how a minister's personality counts in his work. Chapter XII brings out Phillips Brooks' conception of this truth which is embodied in his great definition of preaching: "The bringing of truth

through personality." There is no better embodiment of that idea than his own life, as this book abundantly shows. Men tried to analyze the secret of his power, but the greatest element of that power was the man himself. But let it be clearly understood that personality here means something very different from what some men have in mind. It is not the obtruding of one's self. It is not making one's self the theme of every conversation, the center of every circle. It is not trying to tie people to yourself instead of to the church or to Christ. No man withdrew into himself more than did Phillips Brooks. No man would say less about himself. And yet he gave himself when he preached and he realized what he was doing, p. 296. The truth which he proclaimed had passed into his own life. He was a constant student from youth, with a reading of the widest range. That wide reading does not show in references and quotations and illustrations, with which some men crowd their sermons, oft-times as though they would impress their hearers with their learning. As you read this book you will see how all that he read had to pass first into himself. He scrutinized, criticized, and threw out or made it his own. We see the same thing when he travels or in his association with people: he is watching, absorbing, growing. And always he is weighing, pondering, and writing down his thoughts.

This life is valuable for pure inspiration. There are not a few preachers who keep a

volume of Phillips Brooks' sermons near at hand, and dip into them as a sort of spiritual tonic, not to find sermon material, but to quicken the soul and stir the heart and so fit themselves for preaching or for getting ready to preach. This biography will do the same. It should make the spiritual more real, our faith more precious, Jesus Christ more near, and all the work of our ministry more glorious, especially the work of preaching.

There is valuable material here for the student of religious truth and of the Christian Church. The church of which Phillips Brooks was a minister and a bishop was the Protestant Episcopal Church. He is a good illustration of how a man may love his own church warmly and devotedly and yet have a sympathy and devotion as broad as all Christendom. It was this breadth of sympathy that brought him bitter criticism. His life brings us face to face with questions about the church that concern more than his own communion. But beyond this and above this were the questions that fronted him as a Christian preacher in this modern age. He was not a technical theologian. He was not especially interested in critical questions. But he gives us a fine example of one who was open to all truth from all sources and yet found increasing joy and assurance in the eternal revelation of God in Jesus Christ. The principle that helped him is not hard to see: he always sought the truth in life, not in theological form or logical phrasing, but in the spirit

that men could live out. And all this was summed up for him in Jesus Christ. No man turned more constantly to Christ for inspiration or preached him more convincingly to men.

And finally this book is of greatest value to the preacher. To gain the largest advantage the student should have the *Lectures on Preaching* and at least one or two volumes of the sermons. On a separate paper or in a special note-book, jot down the suggestions about sermon preparation and preaching that come from your reading. You will be surprised at their wealth. (1) Note his wide reading. It was not browsing, it was study. He made notes, he commented, above all he expressed his own thoughts as they were provoked by his reading. (2) Note his constant writing. Writing is the greatest aid to thinking. It makes a man more exact, more thorough, it drives him deeper into his theme. (3) Observe how alert he was for sermon suggestions. His notebook was a constant companion. Here the seed thoughts of his great sermons are to be found. (4) Mark how his sermons grew. They were living products, not pieces of carpentry. He lived with them. Even when his friends were present on a Monday, his thoughts would be turning toward the coming Sunday's sermon. See how high an opinion of the value of preaching lay back of this careful and hard toil.

With a book so abundant in valuable material, the student should plan carefully how

to mark his book, make notes, and utilize later on what it brings. Recall what is said in the *General Suggestions to Students* on this point.

Before beginning your study, observe what the required written work is. Prepare for this by making notes as you go along.

The author of this book, Dr. A. V. G. Allen, was a personal friend of Phillips Brooks and for many years a professor in the Episcopal Theological School at Cambridge, Mass. He has written in addition a *Life of Jonathan Edwards, Christian Institutions,* and *The Continuity of Christian Thought.*

Notes and Questions

In the notes given below, the Roman numerals refer to the chapters of the text.

I. The elements which went into the making of the man are presented in the first five chapters. Ancestry helps to explain much of him. From his father's side he inherited a sober rational way of thinking together with a human interest in affairs. On his mother's side he received the intensity of evangelical piety. It would be a matter of interest to compare his home influences with those which left such an indelible impression upon Wesley.

II. The man who achieved such remarkable success started life with a failure. In what way may this failure be considered providential? Was it instrumental in bringing him into a deeper religious experience?

See pp. 24ff. The quotations from Brooks throughout the book deserve careful reading.

III. The young seminary student's descriptions of himself and surroundings give slight indications of the nature and trend of his future work. Observe the wide range of his reading even at this time of his life.

IV, V. He laid the foundation for future greatness during his student years. Why did he decide to enter the ministry? In what way did the theological seminary help him to make the decision and prepare him for his life-work? Make a note of the trenchant remarks on page 97.

VI-VIII. These chapters cover his pastoral work in Philadelphia. His marvelous powers as a preacher were immediately recognized. Try to analyze them as you go along. What was his attitude regarding slavery; regarding the right to go to war? What were the motives lying back of his decision in accepting the call to his second and larger charge? The young minister believed that the church had a right to be intensely interested in the political and social conditions of the time; that it ought to take an open and definite stand upon questions involving right or wrong. What induced him to remain in the pastorate when he received a call to teach in a divinity school? While reading pp. 164-168 we are impressed with two facts which go far in explaining his steady growth in strength year after year: he studied many books and strong books, and he made copi-

ous notes of his reading. What effect did the death of Lincoln have upon Brooks? It is remarkable that he should so truly have appraised the real greatness of Lincoln (latter part of ch. VIII).

IX, X. Brooks made frequent trips to Europe and other parts of the world, thereby broadening and enriching his life. He was always learning. His observations are well worth repeated readings. He saw much, met many great persons, and was an adept in making well balanced judgments on people and things. Note the author's comments on the providential ordering of Brooks' life, pp. 228f.

What made Brooks accept the call to the great Trinity Church in Boston where he was to spend so many years of his life? Why was he well fitted for the place; and why was he needed in Boston at that time? Modern preachers will receive much food for thought in reading pp. 236ff., where attempts are made to explain the secret of this modern prophet's power. More trips to Europe refresh his life. And note his increasingly extensive reading, 256f. The religious situation which confronted Christianity at this time and to meet which Brooks seemed to have been providentially called is clearly presented by the author, 257ff. The following chapters enlarge on this matter.

XI. What was the relation of Brooks to the Evangelical party in the Episcopal Church? What was the position of the Broad Church element to which Brooks be-

longed? Great in many respects, he was primarily a great preacher. Note his mode of sermon preparation, pp. 279ff. If this man of great natural gifts felt it necessary to give such long and careful preparation, do we dare to be less earnest or diligent?

XII. This chapter is important as a study of religious thought. The preaching of Brooks, his authoritative, clear, and positive message in an age of doubt and skepticism, is brought to our attention. Why was he the proper person to meet that strange religious situation? How did his previous training and religious experience support him in these crucial years of his life? His definition of the Christian religion is worth remembering, p. 308. Everywhere and at all times he placed in the center of his system and work the divine and personal Christ. Read and ponder over pages 310-324, which deal with the transcendent position of Jesus.

Mr. Brooks preached for the evangelist Moody. What was peculiar about his method of presenting the religious life? Note the extent of his preaching outside his own church and denomination. When we read about the mother of Brooks we are instinctively reminded of another great mother of the preceding century, Susannah Wesley, pp. 342-345.

XIV. Phillips Brooks refused numerous offers to fill important educational positions. Was he wise in refusing? Note the value placed upon the Christian pulpit by this refusal.

XV. The year 1882-1883 abroad meant much to Brooks. Let the reader journey with him through Germany, India, England, and Spain. Much may be gained by looking through the eyes of others who see and observe. While traveling and sight-seeing he kept up his study habit, pp. 376ff. What he read he made a part of himself. He made the great thoughts of others contribute to his own mental development. Again he becomes a guide to the young minister. He did not stop systematic and hard study after he had finished his course at school. He was always getting material for sermons. Moral: keep a note-book. His experiences in and observations on India are extremely interesting. He saw the value of foreign missions, pp. 404f.

XVI. Though speaking with the greatest spontaneity Brooks did not wait until Saturday night before thinking of his sermon for the following Sunday. One case will illustrate many. It is given in the short statement on page 414: "The text had been in his mind while in India." What explanation is given for the fact that he was now entering upon the last phase of his development? What was his attitude toward Luther and Protestantism? The extracts from sermons found on pp. 426-429 are thought-provoking.

XVII-XIX. In these chapters we find people misunderstanding and maligning his motives. He was very tolerant. Upon what did he ground tolerance? Keep in touch with the new elements which entered

into the life and preaching of Brooks. In what sense was he an optimist?

Was Brooks right when he advocated the abolition of compulsory prayers at Harvard? He had broad ideas regarding the church. Were they too broad? How do they harmonize with your notion of the church? As Methodists we agree with his theory of the church and feel in sympathy with his arguments against changing the name of his church. It was the same conclusion Wesley had reached many years before.

Brooks knew how to speak to the unchurched masses, as his work at Faneuil Hall demonstrated. Read carefully the note pp. 496ff. Although Brooks disagreed with the "Evangelical party" of the church in some particulars he was thoroughly evangelical in the heart of the matter, the devotion to the Person of Christ.

XX, XXI. The character of Brooks became more mellow with the advance of years. Parish incidents give us the man himself. We see the Christlikeness of his spirit. Compare his broad-mindedness with that of Wesley.

His health was becoming impaired and he was nearing the goal. How did that fact affect his life and sermons? What was his attitude toward divorce; social and political reforms?

XXII, XXIII. Why did Brooks feel lonely? Is the feeling of loneliness the price of leadership? In this and the following chapter we get into the inner recesses

of his heart and mind. What was his conviction regarding miracles? If for no other reason than to get inspiration read prayerfully what is stated in connection with his addresses during Lent in New York. What was the secret of his power? Was it merely the fine presentation of a great message or was it the man behind the message? What change was noticeable in his preaching at this time?

In some respects Brooks was a sphinx. He never revealed his innermost self to others. While reading the chapter on "Characteristics" write down those elements in his character which impress you most. Note the humanness of the man. Everything savoring of cant, of religiosity and sanctimoniousness, was entirely foreign to his character. Why did so many denominations claim him? What right had they? How many kinds and classes of people did he reach with his message? Why was he able to reach so many different kinds of people? What was his own definition of greatness? Many Methodist preachers among the older graduates of Boston School of Theology speak of his friendliness toward that school, and of his deep influence upon the students.

XXIV-XXVI. As every truly great man Brooks had his time of suffering. His sensitive soul must have been sorely hurt during the controversy arising from his proposed elevation to the episcopate. Were his accusers justified in the attitude they took? We must admire his own course under the

circumstances. Why was it wise for him to maintain dignified silence? "He opened not his mouth." It is difficult to touch the real man because Brooks surrounded himself with an atmosphere of impersonality. He would not have been at home in a Methodist class-meeting. Are there dangers connected with both attitudes—the too much revealing, and the too little revealing?

Was Brooks a good bishop? Show why. In what way may the numerous added burdens have shortened his life? His remarks quoted on pp. 630f. give much food for thought.

Required Written Work

During the reading of the book keep at hand four sheets of paper, heading each with one of the subjects given below. Keep these subjects in mind as you read. Make a note of helpful passages in connection with each, and write out the ideas that come to you. When you have finished the reading, arrange this material in orderly fashion and use it in writing the required papers. This plan will not only make it easier to write the papers, but will make the reading of the book itself more profitable.

Write a paper on three of the following subjects. They should be five hundred to a thousand words in length.

1. Phillips Brooks the Man. Set forth his personal qualities, his character as a Christian, his spirit as it appears in his relations with men.

2. Phillips Brooks the Student. Point out his habits of study, scope of reading, method of utilizing his studies, and what this meant to him in his work as a preacher.

3. Phillips Brooks the Preacher. Among the matters to be considered here are his methods of preparation, the character of his sermons, the elements of strength in his preaching, the influence which he exercised as a preacher.

4. Ways in which this book has helped me, and suggestions which I have gotten from it for my own work.

THE ART OF PREACHING

BROWN

Through the Lyman Beecher Lectureship on Preaching Yale University has been contributing for more than half a century in a most significant way to the literature of this vocation. The plan has been to invite annually some famous minister in England or America to interpret his professional ideals for the inspiration of all ministers. Among others, Bishops Simpson and McDowell have been Lyman Beecher lecturers. *The Art of Preaching* is one of the more recent series. The author had been honored with a previous invitation of this kind at which time he gave *The Social Message of the Modern Pulpit.*

Charles Reynolds Brown is the dean of the Divinity School of Yale University. He is a graduate of the University of Iowa and Boston University School of Theology. His first pastoral service was in the Methodist Episcopal Church, but for many years he has been honored as one of the most eminent of Congregationalist ministers. His last pastorate was at Oakland, California. Besides *The Art of Preaching,* his more recent volumes are *Why I Believe, Yale Talks,* and *More Yale Talks.*

In this volume Dean Brown has gathered together the ripe fruit of a lifetime as

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preacher and teacher. These ideas have been tested out by one of the ablest preachers of our day. As you read, you will observe how constantly the author goes back to his own experience and direct observation. And you will see that the book itself reveals Doctor Brown's style as a preacher. Note that you have here the fruits of hard thinking, of constant study; the addresses are full of meat. Observe how clear the style is; there is no mistaking what is intended. Note how vigorous this writing is; the author hits hard without being at all pugnacious. Observe how concrete his style is and what very effective use he makes of pictures and illustrations. But stories and pictures do not take the place of clear, strong argument; note how carefully the argument is worked out first and then how the illustrations bring in freshness and life.

How can we get the most out of a book like this? Read it, mark it, keep it near at hand, go back to it again and again. Do not think you can get its value by going through it a single time. The real test, however, will be the way in which you relate this book to your own practice. Use this book first as a mirror to see yourself; check up your own faults and mistakes. Use it as a guide; let it suggest to you your goal as a preacher and the way to achieve it. Let it suggest to you that preaching is a big task, demanding every bit of talent there is in you. Note how Dean Brown worked year after year to perfect himself

for this task. It is a noble ambition to be a good preacher. Make up your mind that you will be one and then decide to pay the price.

That will involve one thing more, and only in this way can you get the most out of this book: you must apply it, you must practice. Study each point in the problem of preaching as Dean Brown discusses it, and then take it up as a practical problem for yourself. Ask yourself: What have been my mistakes? Where can I improve? What will help me most? Then go at it! Work, work, work! Criticize yourself constantly. Most of the students of this book will probably simply go through it because it is required. Perhaps one out of five will really make the study count. Will you be that one?

Required Written Work

The special work for each chapter is indicated below chapter by chapter. In addition to this, please state in connection with each chapter the most helpful ideas or suggestions which it has brought to you, naming at least five in each case.

Chapter I

Make an outline of this chapter (topical) or a digest of the argument. (Note pp. 29-31 as showing the spirit of the author and the true attitude of the preacher.)

Chapter II

1. Write down the texts and themes of

your last five sermons. In each case state which you chose first, the text or the theme, and why it was selected.

2. Describe what is meant by expository preaching. If you have preached an expository sermon recently, give text, subject, and outline of it. If not, prepare these for a new sermon.

Chapter III

1. Do you keep on hand a list of texts and subjects for future sermons to which you are constantly seeking to add? Give five such texts, with themes, upon which you have not yet preached but which you plan to use.

2. On the basis of this chapter, indicate what kind of helps a preacher should use and what kind he should avoid. Set down in a list the books and journals which you have used most during the past year in connection with your sermon preparation.

Chapter IV

Make a full list of the dangers or faults pointed out in this chapter.

Chapter V

1. Make a list of the illustrations used by the author in this chapter or in Chapter VIII.

2. Make a list of ten or more illustrations which you have used in recent sermons, and tell where you found each.

3. Point out the value of the use of incident and illustration; the dangers.

Chapter VI

On the basis of this chapter, note five or more dangers in the matter of style or manner of preaching against which you feel that you need to guard yourself.

Chapter VII

1. Give a list of at least five subjects for doctrinal sermons, and supply with each an appropriate text or other Scripture passage.

2. Give a list of at least five chapters of the Bible to be used in a series on *Great Chapters of the Bible.* Supply a descriptive title for each of these chapters.

3. Give a list of at least five names for a series of sermons on *Bible Saints.* Give a descriptive phrase with each name. With Paul, for example, it might be *Paul, the Man That Obeyed;* or *Paul, the Missionary.* Supply a text for each subject.

4. Prepare a list of five subjects for a series of sermons on ethical subjects. It might be, for example, on *Some Virtues That We Need To-day,* or on *Sins of To-day,* or on a similar line.

5. Name some faults or dangers to be avoided in public prayer. Name some of the qualities which should be aimed at. How may a minister best prepare for leading the congregation in prayer?

Chapter VIII

Make an outline or a digest of this chapter.

MODERN PREMILLENNIALISM AND THE CHRISTIAN HOPE

RALL

This book has been placed in the Course of Study by the Commission at the request of the Board of Bishops. The reason for this should not be misunderstood. It does not mean that the Methodist preacher or layman has no right to hold the premillennial doctrine. The Methodist Church is large enough to hold premillennialists, postmillennialists, and those who turn away altogether from theories of the millennium. But certain practical considerations remain. It has been recognized that there is a very aggressive and widespread propaganda today which insists upon the premillennial theory, that this modern movement involves a theology that is not in harmony with fundamental Methodist ideas, and that the practical results of this propaganda in the life of the church are often disturbing and divisive.

It has seemed desirable, therefore, to have a thorough discussion of the subject such as is afforded in this book. This does not mean that the preacher, even one who lives in a community that is threatened by

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this teaching, should always enter upon a campaign against it. Usually, the best method of meeting such a movement is the indirect one, that is, the method of teaching the right ideas to a congregation. It is, however, very desirable even for this purpose that the minister should be thoroughly informed about the movement.

The author of this volume is the writer of the *New Testament History* contained in the first year of the Course. His work in the field of the New Testament and as professor of systematic theology at Garrett Biblical Institute has helped to fit him for this task. Read carefully the introduction and note what is said as to the purpose of this volume. Observe the statement that premillennialism is not a single doctrine but, rather, a whole system of theology. Note that the subject in this volume is not simply premillennialism, but includes the general treatment of The Christian Hope. It is a study of what men hope for as regards a new world and the relation of premillennialism to this hope. Note the three parts into which the discussion falls, and the importance of each of these.

Part I

The Hope of the Kingdom of God in History

Part I is historical. Throughout the ages men have believed in the coming of a better world. It is because they believed in God that men held this great hope. If

there was a good God, then this world with all its sin and suffering could not be his last word. Some time the rule of God and of righteousness (the kingdom of God) was to come in all the earth. The important fact to be noted in Part I is this, that men of faith have always held this hope, but that the form of the hope has often changed.

In order to gain the real advantage of this book it is important that the student should look up the Scripture references and read as widely as possible the important sections of the prophets and especially of the New Testament. Note again what is said in the General Suggestions of the *Directions and Helps* as to the written work.

"Required Written Work" for this book will be indicated in each chapter. It will take the form of a series of questions, the answers to which may be found in the text. These answers should be as far as possible in the student's own language and not in phrases or sentences quoted from the book.

Chapter I

REQUIRED WRITTEN WORK

(1) What is the place of hope in religion and what are its main forms? (2) State the main elements in the Old Testament hope and describe the two tendencies.

Chapter II

Notice that in the Jewish apocalyptic writings there is found almost every ele-

ment that appears in modern premillennialism.

REQUIRED WRITTEN WORK

(1) State the main points in the theology of the Jewish apocalypses. (2) Outline briefly the form of the Apocalyptic Hope. (3) State how the doctrine of an intermediate kingdom arose. (4) State how the Jewish apocalypses enrich and aid faith.

Chapter III

Here is one of the most important and one of the most difficult problems discussed in the book. However, as the author points out, the central teaching of Jesus is clear and unmistakable. One of the problems here raised is that of a limitation in the knowledge of Jesus. Read carefully p. 71. It is interesting to note the comment of John Wesley on Mark 13. 32 as given in his Notes on the New Testament, where he declares of Jesus that "as man he was no more omniscient than omnipresent."

REQUIRED WRITTEN WORK

State briefly (1) How Jesus' thought of God determined his hope of the future; (2) what was his conception of the Kingdom; (3) what his message is for us to-dav concerning the Kingdom.

Chapter IV

Remember in reading these chapters the difference between apocalypticism and premillennialism. The early church was apoca-

lyptic, but we do not find in Acts or Paul or John any teaching of premillennialism, that is, of a thousand-year kingdom coming between the present day and the final kingdom.

This chapter shows us how the promise of John 16. 13 was fulfilled, and how God led the early church into the fuller knowledge of the truth. Note that this was not the communication of a theological doctrine but a revelation by the experience of life. This is seen especially in the work of Paul and John. Read carefully the summaries on pp. 83 and 89.

The student will find inspiration and profit in reading through the Revelation of John. Read carefully what our author says as to its general plan, its purpose, and its value. Approach it rightly and you will find some vital messages for our day.

Required Written Work

(1) State briefly the apocalyptic side of Paul's hope. (2) Write out briefly Paul's teaching as to the Christian salvation that is already here. (3) State the idea of salvation found in John's Gospel.

Chapter V

A living religion never stands still, and Christianity believes in the Holy Spirit, the living presence of God guiding men into life and truth. This chapter shows, with the preceding one, how apocalypticism gradually lost its place, while the church

followed the newer conception of a present salvation as indicated by Paul and John.

Part II

Modern Premillennialism

A good many books have been written recently in opposition to premillennialism. The discussion of this system here presented is characterized by several features. The author centers the attention upon the fundamental questions involved instead of discussing details of interpretation. He makes plain that premillennialism is not a matter of the interpretation of one passage or another, nor even of the particular form of expectation of the return of Jesus, but, rather, that it is a complete system of theology, whose contrast with Methodist theology is pointed out in the Appendix, pp. 245ff. True to the Methodist tradition, which tests doctrine by its practical meaning, he points out where premillennialism leads. Finally, at every step he quotes from acknowledged leaders to substantiate his position. It should be remembered, as the author has pointed out in his introduction, that he is here considering and criticizing not every premillennial teaching but a definite and very widespread movement which he calls distinctively "modern premillennialism." Its latest form of propaganda is the so-called "Conferences on Fundamentals" which have taken the place of the "Prophetic Conferences" which were held a few years ago.

Chapter VI

To understand this modern premillennialism we must remember that it is a doctrine of salvation, that is, a theory as to how the world is to be saved. The author makes clear here the Calvinistic background of this theory. Methodism's central interest is the idea of religion. The central idea of Calvinism is that of God. Religion for Methodism is a personal fellowship with God, and though it comes from God's grace and is wrought by his Spirit, yet it rests upon man also who must freely choose and trust and love. For Calvinism God is not so much the Father inviting to free fellowship as he is the King ruling by supreme and irresistible power. All depends upon God's power, and all is determined by his will. Back of premillennialism lies this thought of a God who has mapped out the course of events and who will save the world at last by sheer and irresistible power.

REQUIRED WRITTEN WORK

State (1) how premillennialism expects the kingdom of God to be established; (2) the nature of the kingdom to which it looks forward.

Chapter VII

Next to the Calvinistic idea of God, which conceives him first in terms of power, the other source of premillennialism is its literalistic view of the authority of the

Bible, one of whose results is the Judaism which was pointed out in the last chapter. This chapter should have careful study. It should be read in connection with Chapter IX.

Chapter VIII

The question that Methodism is apt to ask about any doctrine is, "What difference does the conception make?" So Bishop McConnell suggests in his valuable little volume on *The Essentials of Methodism.* That is the important question raised in this chapter. Note the author's recognition of the elements of truth in this teaching. Not all premillennialists draw these conclusions. The point the author makes is that this is what the principles mean if followed out, and that the representative leaders recognize this.

Required Written Work

(1) Why is premillennialism in principle and in effect unfavorable to democracy? (2) What is its attitude to movements for social and political betterment? (3) What is its conception of the church and its work?

Part III

The Christian Hope of the Kingdom of God

In Part III the writer discusses positively and systematically the great theme of the Christian hope of a new world. This closing section gives the answer to some of the

most important questions of theology. As you read, note what he says on the following themes: the nature of God, of man, of the relation of God and man, of revelation, of the Bible, of religion (see pp. 178, 232, 233), of the Holy Spirit, of the church. This section is an introduction to some of the most vital questions in theology to-day.

Chapter IX

We have seen that one source of premillennialism is its misconception and misuse of the Bible. It is necessary then to ask first as to the nature and right use of the Bible. Read carefully the section on "Prophecy and Prediction." As against the mechanical-literal idea of fulfillment, note what Wesley says in his *New Testament Notes* on Matt. 2. 17: "A passage of Scripture, whether prophetic, historical, or poetical, is in the language of the New Testament fulfilled, when an event happens to which it may with great propriety be accommodated."

REQUIRED WRITTEN WORK

Set forth simply and as far as possible in language other than that of the text (1) what revelation is and how God reveals himself; (2) the meaning of prophecy; (3) the true conception of fulfillment.

Chapter X

Read very carefully the statement as to the threefold hope. It is the second aspect

of this hope with which this book especially deals.

REQUIRED WRITTEN WORK

(1) State what is meant by the kingdom of God and what the twofold rule of God is. (2) Point out the individual and the social aspects of the kingdom of God.

Chapter XI

This chapter is thoroughly practical, for when we know how the kingdom of God is to come, then we shall understand how we are to work with God as well as what we may expect from God.

REQUIRED WRITTEN WORK

(1) How do teaching and preaching bear upon the coming of the kingdom? (2) What is meant by the method of freedom? by the method of growth? (3) What is the significance of the church? (For this answer consult also p. 234.)

Chapter XII

These "Closing Considerations" discuss fundamental matters of great importance. They show how the whole matter at issue rests back upon the fundamental doctrines of theology. Notice that the main question here is as to the nature of God and of his relation to the world and man. The absolutistic conception of God is that of Calvinism. The idea of the indwelling God is commonly referred to as immanence.

Appendix

The suggestion contained here that premillennialism is fundamentally Calvinistic is a very important one. It rests back upon the difference in the idea of God and of salvation already referred to. In Calvinism everything depends upon the absolute sovereignty of God, and so we have inscrutable decrees, election and foreordination, irresistible grace, and limited atonement. It is God working by sheer and irresistible power. For Methodism the relation between God and man is personal and free. Man may choose, and must choose. God waits upon man and works through man. In premillennialism we have Calvinistic foreordination and irresistible power transferred from individual salvation to world salvation. All this will explain why it has made so little headway in Methodism as compared with other churches.

THE METHODIST REVIEW

The *Methodist Review,* appearing every other month, is a notable record of current thought, especially as found in the Methodist Church, though valuable contributions come also from without. Though costing the preacher but two dollars and a half a year, the price of an ordinary book, it gives in the course of a year the equivalent of six good octavo volumes of 350 pages each. Here are discussions in theology. Here the leaders of the church consider important questions as to its life and work. Here are found essays and literary articles, with the consideration of questions of social service and missions. Under Book Notices are given interesting reports upon valuable books of recent date. Copious extracts from these works give choice material to the preacher. And all this does not exhaust the scope of the *Review.*

Required Written Work

From each number of the *Review* select the two articles which are of most value to you. State why you have chosen them. Write out a brief statement of their con-

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tents, using about two hundred words for each.

In each number select from the editorial departments three items of special interest to you and state what they are.

HOMILETICAL DIRECTIONS AND SUGGESTIONS

The Life of Phillips Brooks in this year of the Course gives a fine illustration of how a great preacher made his reading minister to his pulpit. That is the first aim of these Suggestions. At best they can only be suggestions. They can point out the general direction in which the student is to travel and give hints to help him along the way, but the student must do his own traveling. He must learn for himself how to use this material and how to acquire the homiletic habit which will turn all reading and all experience to profit.

The second aim is to assign certain homiletic tasks to the student. The work of preaching is the central work of the ministry, and the Course of Study aims to give some place to that work each year. The reason for this is not the desire to add tasks to the student, but to continue his training in this department, and to give him the benefit which may accrue from the suggestions and criticisms of the examiner. For convenience the books for this year are put into four groups, the first being the biblical group.

THE BIBLICAL BOOKS

Beacon Lights of Prophecy, Knudson.

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The prophets were the preachers of the Old Testament. It should not surprise us, therefore, to find in them rich material for the preacher of to-day. The strange thing, rather, is that they have been so long neglected. These last years have seen a great awakening of interest in them. Part of that is due to the historical study of the Bible which has shown us how important the prophets were and which has made them live for us. In part it is also due to the new appreciation of their message and its value for us. These men have something to say about the pressing social problems that bear upon us to-day, for they dealt with matters of righteousness, social justice, land and industry, and national life.

There are several ways in which this material may be used. Sermons on the individual prophets would be helpful. In such sermons try to set forth the personality of the man and the situation in which he lived. Look up the appropriate article in your Hastings's *Dictionary of the Bible*. Get together all the items that you can. Above all, use the materials from the book of the prophet you are studying. Then try to make all this your own so that you can set it forth in a vital and vivid fashion. Do not try to put everything into one sermon. And do not plan a long series of sermons. A series of three or four is better than one of eight or ten.

Another way is to preach on the message of the prophet. This may be done in a single sermon, or more than one sermon

may be needed for a given prophet. Some of the "Required Written Work" under Professor Knudson's book will suggest subjects.

The above methods are both more or less historical. Another way is to find from the prophets great texts and great truths that have the messages that you want for your people. This will be especially true of sermons on social themes. Think, for example, of Amos 3. 2 as a text for a patriotic sermon. It would not lead you to laudation and glorification of our land, to that self-praise which is so easy for a people. Rather it would help you to hold up the great truth that the prophet held up before Israel: God has favored us above other nations (show in what way this is true); God is looking to us for more than he expects from others (show what he wants of us); our failure, if we fail, will bring the greater condemnation.

The Doctrinal Group

Christian doctrine is especially emphasized in the fourth year, but there are a number of notable books in this line in the present year's Course. *Foundations of Christian Belief,* by Strickland, comes first; primarily it is a book of philosophy, in the broader sense a book of doctrine. Its largest service to the preacher will be to help him think clearly on great questions and to give him a sure foundation for his beliefs. The last five chapters, however, contain material that will be of

more or less direct use in preaching doctrinal sermons, aside from indirect suggestions.

Studies in Christianity, by Bowne, deals more directly with the themes that we discuss in the pulpit. A good deal of Professor Bowne's work consists in correcting misconceptions and eliminating wrong opinions. Occasionally the preacher may need to do this, but for the most part it is better to proceed in positive and constructive fashion, simply setting forth the true view. These chapters suggest the important work of teaching which is needed in our pulpits. There is a great deal of exhortation in our pulpits, a good deal of general and rather vague discussion, but of simple, clear, strong, consistent teaching on these great themes there is not very much. Note what Professor Bowne says on p. 198. Archbishop Muendelein, of Chicago, arranged a few years ago that the Roman Catholic churches under his charge should give a systematic course of instruction in the doctrines of religion extending over a series of years. Protestantism dare not be behind in this.

Such doctrinal teaching need not be dry and lifeless. Rather it should have the closest relation to life, leaving all barren theories and speculations to one side, as well as those dogmas which have no meaning directly for the life and faith of men. Such teaching should, however, be clear and plain and strong, appealing to the minds of men. Let it be interspersed with

other preaching, but do not leave it out. There are many men and women, especially among our educated young people, to whom it will bring relief of mind and help of spirit. Of course, the preacher himself must first have something to bring. He must have thought his way through. He must grasp the truth clearly himself, and then be able to set it forth effectively.

Professor Bowne's book suggests such sermons as the following:

What the Bible Is Not and What It Is.

How We Should Use the Bible.

How Jesus Brings God to Men (Incarnation).

How Jesus Brings Men to God (Atonement).

The Christian Life and How Men Begin It.

The Christian Life and How to Live It.

The Kingdom of God.

Do not make the mistake of trying to take sermons bodily out of this book. The book which gives you sermons directly and bodily without work on your part is a harmful book for a preacher to use. Get hold of the truth. Make it your own. Then see if it suggests to you a message for your people. But remember that your business is not to bring mere facts or ideas to your people; you are to bring them a truth that has meaning for faith and life. That alone is preaching. While certain sermon subjects have been suggested above, the greatest value that this book will have for you will be in the truth which you assimilate

and which appears in your preaching most often when you are unconscious of its source.

In this doctrinal group we place Rall's *Modern Premillennialism and the Christian Hope*. This volume will be indispensable to the man who wishes to help his people understand the full import of modern premillennialism. The doctrine is being promoted by a most vigorous and aggressive campaign of religious propaganda. Literature is distributed in vast quantities and various channels of information are being used to spread "this interpretation of Christianity." It becomes necessary, therefore, that the preacher be able to guide his people into a clear understanding of the "character and the consequences" of this teaching.

Let him recognize, first of all, that this is one of those controversial questions in the discussion of which it is easy to fall into acrimonious bitterness. In his consideration he should try not so much to tear down certain positions that seem false to him as to build up that which seems to him to be true. Let him catch the attitude of this writer who has shown "a desire to further a true and spiritual faith by a right interpretation of Christianity, to serve the church by making clear her hope and her task."

Part I of the book is an "historical sketch of the development of the hope of a better world from the time of the prophets onward." It provides suggestion and ma-

terials for several sermons on that general theme. "The Old Testament Hope" affords range for a helpful message with a chance to emphasize the need of a new order of righteousness. This may be followed with a companion sermon dealing with "The Great Hope of Jesus." Of course there is opportunity here for any number of sermons dealing with the Kingdom as Jesus presented it.

In Part II we have an exposition of premillennialism itself. With the material provided there one can make a critical study of this doctrine with a theme like "Christian Optimism," taking the Master's hopeful command, "Make disciples of all nations," as a text. Similarly the discussion of physical and external forces as the means to secure ethical and spiritual results as presented on p. 115ff. may serve as a background for a richly suggestive sermon. Here likewise is an opportunity for the consideration of biblical inspiration. There are sections in Chapters VII and IX that will be especially helpful for this. Let the student understand that his theory of inspiration is fundamental, not only in the consideration of premillennialism, but in relation to all his preaching. Different theories of inspiration invariably lead in different directions. It is equally important that "the idea of God" receive large consideration. The notion of an autocratic God makes possible harsh and arbitrary programs that could not be presented with any other conception of God.

The emphasis of all preaching of this kind should be placed on the message as set forth in Part III of this book. Our real theme is "The Christian Hope of the Kingdom of God." A series of four or more sermons might be prepared, embodying the thesis of these closing chapters. The temper of controversy can be avoided and the work should be constructive in character. There is scope here for the most helpful and hopeful kind of message. Take these themes or others like them, "I Believe in the Holy Ghost," "The Twofold Rule of God," "The Way of Freedom," "The Self-Giving God," and "The Task of the Church."

Of course the student should be on his guard to make the message his own. It is all too easy with a book like this at hand to repeat another man's arguments without really mastering his point of view. Last of all, let the student remember that his chief business is not to criticize others, but to build up in the hearts of his people a hope that is Christian to its very core.

The Historical Group

In this group we place *The Religions of Mankind,* by Soper, a book that aims, first of all, to show "how religion has developed in the history of the world." The student will find almost unlimited assistance in the study of this volume. In the first place he will gain a clearer conception of what religion really is. He needs to have

this larger and wider understanding, for, as the author puts it, "A little knowledge of religion is a dangerous thing." The larger knowledge of religion made possible through the study of this book will give the preacher an added confidence and an assurance in his message that will give it more convincing power.

Possible sermons are here waiting the eye to see and the mind to unfold. A broad survey of the book suggests certain texts, "He left not himself without witness." "Thou shalt have no other gods before me." "I am the Way." "There is none other name." Here the preacher may wisely catch the author's spirit of absolute fairness to these other faiths, as well as his unhesitating declaration of the preeminence of the Christ. In the same spirit of Christian tolerance a sermon may be preached on "By their fruits ye shall know them." The section dealing with the definitions of religion offers much material for a sermon on that familiar text "Pure religion and undefiled—is."

In these pages the student will find information that will greatly help in preparing sermons on "The Immortality of the Soul," "The Place of Prayer," "The Spirit of Sacrifice," "Man's Approach to God," "Worthwhile Worship," "The Missionary Religions," and other themes of like import.

The student may well plan to make a study now, or at some future day, of some one of these texts. Phillips Brooks devoted

considerable time to "Mohammedanism." An intimate knowledge of any one of these faiths that have held large sway in the souls of men will enable the preacher to reach the heart of his hearers in a larger way.

History of Methodism, Vol. II, Stevens. Most of the suggestions made upon the first volume would apply here. The largest value of the book is indirect. Here are illustrations to light up texts and sermons. A sermon on "What is Religion?" would find some most suggestive thoughts from Wesley's words. It might be well, indeed, to preach on "Wesley's Idea of Religion." Few Methodists know the history of Methodism. The preacher who will make notes of his reading of this volume will find many an opportunity to teach that history indirectly by utilizing notes and references in his regular preaching. He will thus help to make intelligent Methodists and better Christians. A sermon on "Ye are not your own, ye are bought with a price," would be effective.

The value of the life of Brooks to the preacher has already been pointed out. Its chief value is the inspiration and the guidance of a great example in the ministry. In addition the thoughtful student will find many a truth which should be pondered and assimilated, to appear later on in richer and strong preaching. He will find, too, many a thought which should be the seed of later sermons.

The Sociological Group

The Church and Industrial Reconstruction. This volume indicates the spirit in which all utterances on the so-called industrial problems ought to be delivered. It is an attempt to approach the industrial problem from the point of view of the Christian gospel. Its purpose is not to denounce wrongdoers or plead special causes or announce definite social programs. On the contrary, "It summons the church to reconsider its own gospel; to redefine its attitude toward the present social order, and to interpret for our time the way of life involved in Christian discipleship."

This book is based upon the assumption that the church is interested in these problems; because, "In and through the conflict for material goods a spiritual struggle for unseen values is going on." The book also assumes that the Christian approach to these issues differs from all other attempts at solving them. Its message emphasizes "the need of a change in the motives and spirit of men's lives." It calls for a change "from self-seeking to concern for the common good." Consequently, the industrial problem is to be considered "not as an isolated question but as an aspect of the larger problem of living according to the will of God and in the Spirit of Christ."

The preacher who learns how to speak on these themes in this broad and fundamental way will have a message that will be heard by many and will carry weight

with them. He can speak upon these things with the proper perspective and in the right proportion. How often he shall devote whole sermons to this end is a matter for considerable thought. The man who has caught the point of view of this book will find continuous opportunity in his regular preaching to show "the bearing of religion upon the actual world about him." This relation between life and the principles of Christianity is the thing to be emphasized.

A sermon on "Repentance" may find its genesis in this quotation: "Repentance is always the beginning of social betterment." Some chapters suggest consecutive sermons. Chapter I is a good example. Three very helpful sermons may be developed under the general title "Christian Teaching on Three Vital Themes," "The Worth of Every Personality," "Brotherly Relation Between Man and Man," and "The Law of Service." Theme, text, and much material are available for these. Before undertaking such a series the student should be sure to make the message his own. He ought not to repeat parrotlike a series of ideas assembled by someone else. Some time later a supplementary series to this can be preached from Chapter III with these themes, "Dwarfing Personality," "Unbrotherly Conduct," "The Motive of Selfinterest."

Chapter VIII offers a fine opportunity to answer the question often asked, "What can we do about it?" Three sermons on Christian responsibility under the heads,

"Investors," "Consumers," and "Citizens," would bring home some very pertinent principles of Christian conduct. They can be made so personal that they will call for some very definite soul-searching and may lead those who hear to repeat the old prayer, "Lord, be merciful to me a sinner."

Jesus Christ and the Social Question. For a quarter of a century this book has been a valuable introduction to the Christian study of the social question. Peabody's method of finding the thought of Jesus and the special needs of this age is very suggestive and should aid one to do a constructive work which will not needlessly antagonize. If the student has mastered *The Church and Industrial Reconstruction,* he will find great practical value in comparing the treatment of the same topics in the different parts of Peabody's book. There are numerous facts given in both of these books that should be utilized in sermons growing out of your study of the prophets under the guidance of Knudson and Eiselen and of scriptural passages illuminated by Rall's treatment of the Christian hope. Such "cross-fertilization" of ideas is productive of original thought.

Observe the way in which Peabody makes use of the books of others both in the text and in the footnotes. It is characteristic of his many books and writings which you will want to read during your ministry. Following the lead given by his references to other books will yield good results. You might try it for instance with the notes on

Carlyle and Ruskin (31, 33, 34, 290, and 311), with the result that you may want to preach on "Wealth or Ill-th," "A Man's Goods or Bads," (*Crown of Wild Olives,* lecture on *Work*). The note on the Maurice-Kingsley movement (37) is a good lead if you have access to a library. One has a right to challenge both employers and employees to find a way of conserving the great human values even if he cannot indicate the details of the economic readjustments. He can and ought to call attention to the social principles of Jesus and note the numerous ways in which they are violated in modern industry. But the wise preacher will not be dogmatic in declaring that his particular solutions are the authoritative method of the Bible. The citation of some of the historic attitudes of the church toward economic questions will show that no particular economic system has the authority of God for the permanence of its every feature. (See *Church and Industrial Reconstruction,* Appendix I.)

Many themes should be suggested to you by the reading of this book. Remember it is not necessary to overwork the word "social" in such a message. It may be well to substitute some human-interest terms instead of using that word too frequently. You could prepare a valuable sermon for Labor Day Sunday by embodying reactions to the social studies of this year in a sermon on "What the Methodist Church Is Doing to Promote Social Service." Write to the Secretary of the Methodist Federa-

tion for Social Service, 150 Fifth Avenue, New York, asking for pamphlets which will give you information for such a message. In a similar way a sermon could be prepared on the "Social Creed of the Churches" (Methodist Discipline, ¶ 585), or on any one article of that creed such as the "Abolition of Child Labor," "The Abatement and the Prevention of Poverty," etc. Any of these items could be thus treated as subordinate parts of more general sermons (which method is frequently more effective than that of giving a whole sermon to such a topic). Some other possible themes might be, "Productive Labor Versus Charity," or "The Gospel of Labor" (9, 27-30), "Christian Communism" (21-26). Fruitful results would follow the treatment of "Social By-Products of Jesus' Teachings" (79). Chapter II, read in connection with parts of Rall's book which treat of the Christian hope, would suggest sermons on texts used by Peabody, such as "Renew a right spirit within me" (118), "Where there is no vision, the people perish" (123), "The earnest expectation of the creation waiteth for the revealing of the sons of God" (126), "I am come that they may have life" (127). Other topics are "Jesus' Theology a Transfiguration of the Family" (147), "Forces Working For and Against the Family" (163-182, and supplementary material in *The Church and Industrial Reconstruction*, 34-76), "Economic Factors Translated into the Terms of the Family" (suggested by the

same facts), "Who are the Christian Rich?" (222, 224, 217-223), "Blessed are the Merciful" (the chapter on the care of the poor), "Purses Which Wax Not Old" (239), "Can't Works, Out-of-Works, Won't Works" (251), "Help to Self-Help" (238, 245-259), "Communication of Capacity" (262), "What is Charity?" (264), "Industrial Fidelity" (279), "Cheap Products and Cheap Men" (281), "The Acid Test of Industry" (282, 313, also first part of *The Church and Industrial Reconstruction*), "The Cooperative Man" (283), "What Is the Place of the Church in the Modern World?" (357), "The Source of Social Energy" (358), "Faith on Earth" (314), "The Dignity of Service" (315), "Self-Interest Balanced by Service."

Required Written Work

1. Prepare a sermon of at least fifteen hundred words on "The Nature of the Kingdom of God" or on "The Coming of the Kingdom of God." Utilize the material and suggestions of Dr. Rall's book in the Course for this year.

2. Write out a sermon of fifteen hundred words or more on the "Message of any one of the Eighth-Century Prophets," or on "The Social Message of the Prophets." The outline should accompany the sermon.

3. Write a letter, as if to a friend, indicating the homiletic values to be gained from a careful reading of the *Life of Phillips Brooks* or *The Religions of Mankind*.

This need not exceed five hundred words in length.

4. Indicate ten texts that you have discovered through the work of this year that you might use later as a basis for a sermon.

5. Prepare a sermon on some social theme, such as "Jesus and the Family," "Jesus and Wealth," "The Message of the Church to the Man That Works."

Any two of the above may be omitted.

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